The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. V: WHOLE NUMBER, 1254.] NEW-YORK, MARCH 29, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH	at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH	8½ " 5 "
CHURCH OF THE NATIVITY	9 A. M.
CHURCH OF THE ANNUNCIATION	9 " 4
[Sunday services, 10½ A. M. and 3½ P. M.	
CHURCH OF THE HOLY COMMUNION	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]	
CHURCH OF THE TRANSFIGURATION	½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES	9 "
CHURCH OF THE HOLY INNOCENTS	9 "
On Saints' days and other Festivals, 2d service 11 "	
ST. LUKE'S CHURCH, Brooklyn	8½ "
[On Festivals and Fasts, a *second* service at 5 "	
GRACE CHURCH BROOKLYN HEIGHTS	9 A. M.
ST. MARY'S CHURCH, Brooklyn	at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.	
Friday evening, with Lecture, at 7½ P. M.	

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

1 Sunday before Easter.
6 GOOD FRIDAY.
7 Easter Even.
8 Easter Day.
9 Monday in Easter-week.
10 Tuesday in Easter-week.
15 First Sunday after Easter.
22 Second Sunday after Easter
25 St. Mark's Day.
29 Third Sunday after Easter.

MAY.

1 St. Philip's and St. James's Day.
6 Fourth Sunday after Easter.
13 Fifth Sunday after Easter.
14, 15, 16 } Rogation Days.
17 ASCENSION DAY.
20 Sunday after Ascension.
27 WHIT-SUNDAY.
28 Monday in Whitsun-week.
29 Tuesday in Whitsun-week.
30 Ember Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Sixth Friday in Lent, March 30, P. M. Ascension, Green Point.
Sunday before Easter, April 1, A. M. Ascension, New York.
E. Holy Trinity, Brooklyn.
Monday before Easter, April 2, E. St. Luke's, Brooklyn.
Tuesday before Easter, April 3, E. General Theological Seminary.
Wednesday before Easter, April 4, P. M. Good Angels, Brooklyn.
E. St. Mary's, do.
Thursday " " 5, E. Holy Innocents, New York.
Good Friday, April 6, A. M. St. George's New York.
E. Grace, Brooklyn Heights.
Easter Even, " 7, E. Holy Communion, New York.
Easter Day, " 8, A. M. Epiphany, New York.
E. All Saints, "
Tuesday in Easter Week, April 10, E. Grace Church, Albany.
Wednesday in Easter Week, April 11, E. Christ Church, Hudson.
Thursday in Easter Week, April 12, E. St. Paul's, Albany.
First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Wednesday, April 18, A. M. St. Mary's, Manhattanville, Ordination.
Second Sunday after Easter, April 22, A. M. Trinity, New York.
P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Tuesday, April 24, E. Trinity Church, West Troy.
Wednesday, April 25, E. St. John's, Cohoes.
Tuesday, April 26, E. Holy Innocents', Albany.
Friday, April 27, E. Trinity Church, Albany.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.
Fourth Sunday after Easter, May 6, A. M. St. Mark's, New York.
P. M. St. Ann's (Deaf Mutes), New York.
E. St. Bartholomew's (Meeting for Deaf Mutes).
Fifth Sunday after Easter, April 13, A. M. St. Paul's, Castleton.

New York.—Last Sunday morning the Provisional Bishop confirmed 37 persons in St. Thomas's Church, preaching from the text, "Be thou faithful unto death, and I will give thee a crown of life." The natural division of the text was adopted—the character of Christian fidelity, and the reward attaching to it; the former being exhibited in its varied manifestations in the several relations of life, the latent principles animating the soul to active holiness being exposed, and events in sacred history and in that of the early Church being cited so far as affording illustrations of this fidelity; it was shown how that though Christians might not now be called, as the penalty of their faith, to dungeons or the flames, it was requisite there should be in constant action the same elements of holiness as those animating martyr saints, that there should exist a kindred disposition to count "all things but loss for the excellency of the knowledge of Christ Jesus." The reward would be commensurate. The discourse embraced an eloquent and apposite description of holiness in its truth and simplicity, showing how every act of life might be made consecrate and pleasing to God our Father. The words addressed to those taking the vows of Confirmation were replete with affectionate Apostolic counsel.

The large church of St. Thomas was densely filled; and, as on all other occasions on which the Provisional Bishop has officiated, intense interest in the services appeared to be excited. The character of the restored edifice, the solemnity of the interior, the appropriateness of much of its decorations, including its stained windows, the rich and laborious oak panelling of its deep recessed chancel, and its grand open oaken timber roof, indebted for its conception to the genius of Wills, all aided the effect of the morning service. The organ, which is a noble instrument, with large, rich, and full volume of sound, has, if we might judge by the execution, the advantage of the skill of one of the best organists in this country. We only regret that the choir, good though it is of its kind, has too much of that unsuitable character for congregational worship, which is unfortunately prevalent. The restoration, in many respects, has certainly been worthy of the edifice, and of its commanding position; worthy also of the present advance of church architecture. A striking, practical defect, however, is the extreme elevation of the grand wheel window in the Western chancel wall, which allows a mass of shade continually to rest below where light is most needed. It is impossible, however, not to be pleased with the scenic effect; though more becoming an abbey cloister or cathedral aisle. The destruction of this building by fire several years since, had the effect of partially dissipating the then congregation; the return of Dr. Hawks, the former Rector of this Parish, to New York, completing the disintegration. The whole present congregation may justly be considered therefore as a new organization, for which the church is indebted to the zealous and fruitful labours of the esteemed Rector of St. Thomas's, the Rev. Dr. E. Neville.

Sunday afternoon, the Provisional Bishop officiated at St. Luke's Church. The edifice, though erected, according to a tablet on its front, in the Year of Grace 1824, has the appearance of having weathered out a full century. It is not antiquarian, but revolutionary; transports the gazer in thought to the ancient edifices with which Philadelphia abounds. It was certainly conceived in the recollection of time-honoured associations, and its cast is further accounted for by the fact that thirty years since the site it occupies now, hedged in by numberless residences, was deemed by the good citizens of New York far in the country. It is, accordingly, a country edifice, and country customs and usages linger about it. We detected one of these in the fact of the afternoon service commencing at four o'clock, an appointment possibly designed in other times to allow ample opportunity to pass through the tortuous windings of green lanes, to linger amid the freshness of meadows, and rest, perchance, occasionally to gain a full sight of the waters. Surrounded with ancient and gnarled trees, St. Luke's is yet out of conventional propriety. The broad barn roof of other days shelters it. It has no gallery but that of the organ, situate at its Eastern end, and presenting a railed front. The chancel is brought forward into the body of the church, and but for the steeple at the other end, which is coëval with the building, and the testimony of the tablet aforesaid as to date, we might suppose this had been a congregational meeting-house, adapted, on after thought, to Church purposes. On either side of this chancel, is a curious recess, roofed with timber, and holding pews running parallel with the walls that shelter them, so as to give their occupants a complete command of the rest of the congregation, and submitting the latter to an unpleasant espionage. The Pharisee might find a choice seat in some of the raised pews, which commence at the entrance door, and gradually lessen their huge pretensions as they near the altar. The present structure should either give way to a better, or have radical improvements. The means of heating it are after most primitive fashion, and utterly insufficient. With a multitude of pews, there are not half a dozen that will comfortably hold more than three persons, the architect having cut them up and re-cut them with a view to some not entirely obsolete custom of pew-renting or selling, strikingly suggesting the idea so prevalent of converting the room appropriated to a congregation into so many sheep pens, in which it is almost impossible that they can, even if so disposed, "worship and fall down and kneel before the Lord their Maker." This church supplies ample accommodation, and the poor have pews readily offered them. The Provisional Bishop, in visiting this important field of labour, afforded another instance of his pastoral care. The address was from the words, "Showing mercy unto thousands of them that love me and keep my commandments." The duties of life were set forth not only in our individual relation to God, but in respect to social position; all were parts of a great system, links in a mighty chain, influencing the world by words and actions, and even by general bearing,—this influence extending beyond the immediate circle in which the individual moved, and radiating good or evil; an influence, that if sinful, was potent in its consequences even to the third and fourth generation, while the bliss of the righteous would as certainly overflow in a thousand channels. The principles emanating from God were characterized as the alone foundations of truth and justice, any departure from which would entail misery and misfortune, even beyond those immediately involved. This was illustrated by the ignominious subjection of the children of Israel as subjects of strangers in a strange land, and by the consequences attaching to the act of Pilate, who had washed his hands upon their declaration, "His blood be upon us and upon our children." Eighteen hundred years had proclaimed that neither their words nor deeds had been forgotten. In regard to individual influence, there was something inexpressible in the spirit of a man which infuses itself into all approaching him, and which leaves its lasting impress and its active effect beyond even the words uttered—words not to be recalled, and the deliberate actions which teach with such mighty power. Mighty and hidden streams of influence attached to the character of every mortal man; but the influence parents exercised on their offspring was especially to be considered; theirs it was *to co-operate with divine grace* in implanting the germs of holiness—the source of all happiness in this life, thus allowing their qualities to unfold in beautiful order. Life was composed of little acts, important however in the extent and character of their development; a few simple lessons to a child illustrative of truth, and beauty and heroism might result in the formation of a St. Augustine, and be productive of consequences not to be measured by a finite mind. We send a poor missionary to foreign shores, and perchance the gates are opened for millions to pass to their salvation. We know not what we do, added the Bishop, when acting in love to God, who at times puts it in our power, by touching a spring, to move the world. The address concluded with an appeal to the young, early to love God and do His commandments, so that they might be made the channels of His mercy to thousands whom yet they might never know till surrounded by them at the judgment seat.

The Bishop confirmed here twelve individuals.

—The monthly missionary meeting of the "Church Extension Association of Williamsburgh" was held in Calvary Church on Sunday evening last. Divine service was performed by the Rev. Messrs. Alvah Guion, Roberts, and Haskins. A very able and faithful sermon was preached by the Rev. Thomas T. Guion, Rector of St. John's, Brooklyn, from Deut. i. 21. The command to Israel to go up and possess the land was first considered, and their disobedience. Secondly, it was shown that this command was also addressed to us Christians. The land set before us was described; and the duty of both clergy and people to go forward and possess it was set before them in such a clear and earnest manner, that each one must have felt that he had a work to do, and that he must without delay go forward and do it. After an appropriate address from the Rev. E. C. Babcock, a collection was taken to aid the Association in their good work. The services were closed by the Rector, the Rev. S. W. Sayres. The objects of this Association (organized about 18 months ago) are to secure Church lots by gift or otherwise among our rapidly extending population; to establish Sunday Schools in destitute districts; and to commence Divine Services with a view to gather congregations, and to plant the Church. The first work of the Association was to gather the scattered and discouraged coloured congregation of St. Peter's, and to revive the services among them, in which they have been successful. The Rev. S. V. Berry (a coloured minister) is now officiating among them with encouraging prospects. Within the field occupied by this Association two Church lots have been given, and two Sunday Schools have been commenced. B.

Western New York.—The *Lockport Courier* gives a long and able description of the new Church edifice at that place, called Grace Church. It has a stone tower seventy feet high, upon which is an octagonal spire of wood to the height of 150 feet above the street. The spire is painted to correspond with the colour of the cut-stone, and a cross, gilded and tipped with trefoils, surmounts the spire, and appropriately crowns the edifice with the emblem of the Christian faith. Beside the tower, the church consists of nave, 100 feet by 46 feet in the clear,—chancel 20 feet by 15 feet inside,—porch 12 feet square, in the first bay from the front on the East side of the nave,—Sacristy 12 feet square in the West angle, and organ projection in the East angle of the nave and chancel. The West side of the nave is divided by buttresses lying under the cornice, into seven bays, the first of which is occupied by the tower, and the seventh by a door leading into the church. Over this door a couplet of small lancets is placed. Each of the other bays contains a couplet of windows. In the interior of the church the side walls and ceilings are plastered,—the ceilings of the chancel and nave being painted in oil ultra-marine blue, and the walls coloured a very delicate buff. The wood-work is grained oak, except the cornice of the chancel and the shields on the hammer-beams, which are diversified with colours and gilding. The roof is constructed with hammer-beams, beneath which are arched spandrels filled with tracery, and resting on half-hexagons of series of mouldings projecting from the wall. The floor is occupied with four ranges of pews, or rather of open seats, for no doors are attached to the slips. Against each side wall is an aisle 3 feet wide, and a central aisle through the church 5 feet in width. Three steps rise from the nave to the chancel. On this elevated platform immediately under the chancel arch are placed the lectern and prayer-desk and two sedilia for the officiating clergy. In front of the altar rail is the door from the Vestry room, and at the angle of the chancel and nave 4 winding steps lead to the pulpit. Within the rail, another rise of two steps gives elevation to the platform on which stand the altar, the Bishop's seat canopied, the Rector's chair, and two carved sedilia. These clerical seats were the generous gifts of W. R. Harvey, Esq., and are specimens of workmanship for this purpose, surpassing anything of the kind in this country. The face of the organ case stands under an arch in the nave wall East of the chancel, and in front of it a platform 12 by 7 feet, raised 3 feet above the church floor, is enclosed with a close panneled screen to answer the purpose of an organ gallery for the choir. Stained glass of chaste patterns fills the side windows of the nave; a few Christian emblems occupy the front triplet, and representations taken from the descriptions of the Scriptures enrich the large Altar window with its traceried head, and the small lancet in the West wall of the chancel. The cost of the church, exclusive of the lot, and including the furnishings, has been about $18,600. With the present arrangement, the building has accommodation for about 700 persons.

Massachusetts.—We learn from the Boston *Christian Witness*, that the Bishop of this diocese visited St. John's Church, Sandwich, on the Fourth Sunday in Lent, where he preached in the morning, catechized and addressed the children of the Sunday School in the afternoon, made an address and confirmed three persons in the evening. The services, it appears, were attended by large congregations, and were listened to with much interest and satisfaction. This parish was organized in December last, and services have been held once a month, by the Rev. Mr. Flower, of Wood's Hole, who was chiefly instrumental in its organization. Arrangements, it is stated, have been made by the Clergy of the Southern Association to supply this parish in the third Sunday of every month, so that for the present there will be service twice a month.

Connecticut.—The *Calendar* informs us, that on Sunday, March 18th, the Assistant Bishop visited Grace Church, Hamden, preached during the day, and confirmed 2 persons. It was an interesting feature in the service, that the chanting was well performed by the pupils of the Rectory School of the Rev. Rector of the Parish. They occupied pews beside the chancel, and by the way in which they chanted, without the organ, showed how much might be accomplished for the better performance of the Service, were a similar plan adopted where it could be.

Tennessee.—We are indebted to a kind correspondent for the following sketch:—

Memphis, Tenn., March 19, 1855.

The first impression that a stranger receives in travelling upon the Western rivers, is the utter want of regard for the truth, which characterizes those with whom it is his lot to deal. A steamboat which is advertised to leave at 10 o'clock A.M., will often remain taking in freight until dark.

Another remarkable feature to the eye of a stranger, which everywhere appears along these rivers, is the large quantities of whisky drank by a rude, rough looking population, who are content to live in the humblest huts, and to bring up their families in ignorance, if they can only get whisky and tobacco. It is a mournful reflection that a very large portion of the immense trade of these rivers is consumed by unnecessary and mostly injurious luxuries. Tobacco and whisky are degrading the foreign immigrants and the irreligious portion of our own youth, while silks and broadcloth are keeping many of the higher classes in debt. You will, however, find in each of the Western cities a small but powerful class of young men, whose piety and energy is bringing the Gospel in contact with the masses, and who must eventually triumph over every obstacle. For, those who drink, soon perish; those who are vicious and profane, soon become impoverished and migrate; while the pious man, whose children are educated in temperance and virtue, not only remains to control the public interests, but leaves his children to do so when he is gone.

I have been much interested in several attempts to evangelize the masses, specially the foreign Romanists. One of these is in Cincinnati, where I am told the Rev. Mr. G. is going from house to house, seeking with untiring zeal to find occasions of access to the hearts of the ignorant and superstitious multitudes, who swarm in that nest of Romish error. Another is in Louisville, where an estimable clergyman is projecting night schools, as an additional means of reaching them; a third is in New Orleans, where Bishop Polk is in correspondence with the leaders of the Bible reader movement in Ireland, with the view of adopting here what has proved successful there in enlightening the minds of the masses.

Other denominations are seeking to alienate the people from their priests, by all kinds of public and private inflammatory publications and lectures, the general tendency of which is rather to destroy the public confidence in the Romish priesthood, than to replace it with a better confidence in a better system; it therefore does not make *Protestants* in its attempt to unmake Romanists; but it makes infidels and *priest-haters*.

I was struck with a remark of a Presbyterian minister, who declined uniting in the Protestant Alliance, some years since: "You cannot destroy *Romanism*; for then how could the prophecies be fulfilled? Be content in bearing your testimony to the truth, and against error; that is *your province*; it is God's *province to destroy the Papacy, and to reform the Church of Rome*; He will do it in the fullness of time; and then what a glorious engine will that reformed Church be for the publication of the truth to the nations!"

The duty of the Church is plain. Preach the truth; compel the Romish priesthood to educate their people, under the penalty of losing them; but leave to others the dirty work of defaming the characters of men, who are already pitiable sufferers, under the bondage of an intolerable superstition. If you can enlighten them, do so, but do not destroy what you cannot build up again.

A clergyman, who ranks high in many excellent endowments, was so forgetful of his mission as to remark the other day, "that the Church is not adapted to the masses; *let the Methodists have them.*" Let us have light upon the best means of reaching them. Let the man who leads us on in this noble work be crowned with lasting honour.

We have 1,600 clergymen; cannot one of them be found who will lead us on to the conquest of the masses? Or shall they be left in the hands of Baptists and Methodists? It is idle to talk of "Free Churches" as *the only* means of access to the poor. Numberless experiments have been made, and they have all failed, save only where there existed the concurrence of other and peculiar advantages to ensure success. But, to conclude, the universal opinion here among observing minds is, that the battle between the Church and sectarianism, for the masses, is to be fought in the *pulpit*.

Every young man who loves the Church, and goes forth to preach the Gospel in this Western world, should educate himself for the *pulpit*. If he does not do so, he had better stay in the East. No man can gain a hearing in the West who has not two endowments: 1st, a vigorous and fruitful intellect; 2nd, a capacity to command the attention of his audience by the arts of natural or acquired oratory.

Other denominations have almost monopolized the Western pulpit. Let us "carry the war into Africa."

Yours, &c., AN EVANGELICAL CATHOLIC.

THE WORLD AT HOME.

SEIZURE OF DIAMONDS.—The daily papers relate that, a few days since, a posse of Custom House officials, headed by Capt. Rynders, called at the establishment of Theodore Christ, manufacturer and importer of jewelry, in Nassau st., and took possession of his entire stock, alleging that some or all of it had been smuggled. The officers retained possession of the goods for a while, the safes containing the diamonds and other jewelry, to the value of $100,000, being kept sealed except during the time the search was progressing. Finally, the legitimate importation of all the property was satisfactorily accounted for, with the exception of a package of diamonds, and other precious stones, valued at at $4,000, which the officers took possession of upon the allegation that they had been smuggled. The matter is under investigation.

PLANTING IN THE PARK.—The place called the "City Hall Park" has been planted with several young trees, during the last few days,—commingling them with the old and half dead ones over the area.

THE WEATHER.—There is still frost, and in some situations snow; with cold winds. The snow a few days since was a foot and a-half deep in Brattleboro', Vt., and the Connecticut River frozen over as far as far down as Holyoke.

PREPAID POSTAGE.—The new postage regulations take effect on the first of April. After that day no unpaid letters will pass through the mails, except on their way to the dead letter office.

MORTALITY OF NEW YORK.—The number of deaths in the city during the past week was 456—a decrease of 59 on the mortality of the previous week.

DEATH OF THE NETHERLANDS CONSUL.—Mr. J. C. Zimmerman, Consul for the Netherlands at this port, died at his residence, in Leonard street, on Friday evening, of congestion of the lungs, after about an hour's illness.

DESCENT UPON A GAMING HOUSE.—On Saturday the Police made a descent upon a gaming house in Centre street, and arrested the proprietor, and four men as witnesses against him. The faro bank was in full operation, surrounded by many individuals. Considerable excitement prevailed upon the sudden entrance of the police, and many attempts were made at escape; one of the party was caught running down stairs with the checks and game-keeping boxes in his possession. The proprietor was held to bail in the sum of $1,000 to answer the charge preferred against him, while the other parties, who gave evidence against him, were bound over to appear as witnesses when called upon.

COMMERCE OF NEW YORK.—From January 1st to March 24th, the exports of merchandise from New York were valued at $15,852,519. For the same period in 1854 they were $17,144,987. The imports at the same port for the twelve weeks were valued at $32,252,873. Last year for the same period they were $43,791,694.

NEW YORK CITY BANKS.—The following are the footings of the city banks for the week ending Monday: Loans, $90,050,773; specie, $16,602,729; circulation, $7,452,231; deposits, $76,289,923.

THE PROHIBITORY LIQUOR BILL.—It appears that this Bill is likely to pass the State Legislature, in nearly all its strictness. On Tuesday the Senate, while in Committee of the Whole, refused to strike out the search and seizure clauses of the Bill, but in some other points that have been less debated, amendments were proposed and acceded to; such as fixing the Fourth of July as the day when the law is to take effect, striking out the clause which gives informers one half the fines collected, and that other clause which inflicted a separate fine for every glass sold.

THE RECIPROCITY TREATY AS IT WILL AFFECT WHEAT.—It is considered a mistake to suppose that the Reciprocity Treaty will double the quantity of wheat brought to our market. Under the old law Canadian wheat and flour, under bond, had free transit through this State, on its way to Europe, thereby practically entering into direct competition with our own products.

LIBERAL DONATION.—It is stated that the late Mr. Brown, publisher, of Boston, left by his will the sum of five thousand dollars for the purchase of books on natural history for the library of Harvard College. During his life he made several valuable and judicious donations to the public libraries.

STEAMER BURNT.—A telegraphic despatch from Orleans, dated last Tuesday, says—The steamer *Bulletin* was burnt on Saturday, below Lake Providence, with 3,500 Bales of cotton. Twenty-three of the passengers and crew are missing. Among the former are J. B. Williams, of New York, and M. McCanshe, of North Carolina. The lady passengers and the officers were all saved. The vessel and cargo are a total loss. Insured $20,000

ALLEGED SPANISH OUTRAGE.—Capt. Littlefield, of the schooner *Magyar*, Belfast, Me., from Kingston, Jamaica, who arrived at this port on Monday, reports that on the night of the 11th inst., while off Cape St. Antonia, bearing North, he was fired into from a Spanish steamer, and that, while heaving to, two more shots were fired at him. The Spanish boatswain is said to have "piped all hands," and then, after hailing the schooner, the steamer passed on her way.

CALIFORNIA.—Later accounts describe the blow given to all kinds of business by the Bank failures to have been a severe one, and perfectly paralyzing for a time; it was thought it would require a month or so to get things straight again. Thus far there had been no failures among the merchants, there being an almost entire suspension of payment among them. Copious rains had fallen, much to the gratification of the miners and agriculturists, who would be largely benefitted. The Bill introduced into the Legislature for a Prohibitory Liquor Law, submits the matter to a vote of the people, at the general election in 1855.

GOLD DISCOVERIES IN BRAZIL.—The *Journal of Commerce* gives a translation from a Para paper, announcing the discovery in that country, of a great gold field, which, according to present accounts, is going to throw California and Australia into the shade. The Para paper says that a commission, composed of scientific men, provided with proper instruments, had explored the auriferous lands lying between the Turyassu and Gurupy rivers; and in the latter part of December, the commission returned to Para, full of glowing accounts of the richness of their newly discovered Ophir, and bringing with them abundant specimens of the finest gold.

THE WORLD ABROAD.

Great Britain.—The Queen had held a Court and Privy Council. At the former, Mr. Gladstone and Mr. Sidney Herbert had audiences, and delivered up their seals of office. Sir James Graham had an audience on resigning his office. The Queen conferred the honour of knighthood upon Mr. Richard Graves Macdonnell, Governor-in-Chief of South Australia. At the latter, the Earl of Carlisle was declared Lord-Lieutenant of Ireland. Sir George Cornewall Lewis was sworn of the Privy Council; and her Majesty delivered to him the seal of the Chancellor of the Exchequer.

It is stated that the report of Lord Carlisle's appointment as Lord-Lieutenant of Ireland had not been received with satisfaction by a portion of the press. Mr. Horsman, as Secretary, meets with less favour; and the *Freeman's Journal* considers it offensive to the country that a stranger by birth and education is set over them, and an insult to the Irish Liberals, as implying their unfitness. Mr. Horsman's appointment also offends the Irish clergy.

Lord John Russell was re-elected for the *City of London* without serious opposition; his supporters apologetically demanding his return as a vote of confidence in the Palmerston Cabinet. A Mr. Stonor complained that his lordship was a Puseyite at heart, as he had been once in the habit of attending Mr. Bennett's church at Knightsbridge, and proposed Sir Charles Napier.

During Lord John Russell's election proceedings, at the London Guildhall a resolution was passed for carrying on the war energetically. The Sheriff refused to put another declaring the concession of a treaty on the four points traitorous, and that nothing less than a fresh territorial arrangement of Russia would be satisfactory. The mover, however, put the resolution himself, when a large number of hands were held up in its favour.

Lord Clarendon, the Foreign Society, had been to Boulogne to meet the French Emperor. His lordship was received by an officer of the Emperor's suite, the Sous-Préfêt, and Mr. Hamilton, the English Consul. Lord Cowley (the British Ambassador at Paris) arrived express from Paris. Both had a long interview with the Emperor. Lord Clarendon returned from Boulogne in the *Empress*, after a rapid run of one hour and forty-one minutes, and left immediately for London by special train.

Mr. Roebuck's Committee on the conduct of the war was proceeding with its inquiry, and had already discovered gross mismanagement. *General Evans*, in his examination, stated that he formerly believed the war was commenced by the Cabinet at home under the delusion that it was to be settled without gunpowder at all, which would account for the non-provision of proper magazines at starting, and transport for the sick and wounded.

Meetings were being held frequently throughout the country, chiefly in manufacturing districts, for the purpose of memorializing the Legislature on the necessity of prosecuting inquiry into the mode of conducting the war, and distributing appointments in the army and navy.

The *Daily News*, in an article speculating on the ricketiness of the present Cabinet, intimates "that a very influential person demurs to the absurd appointment of Sir Robert Peel as a Colonial Under-Secretary; and that after having been tantalized with the Clerkship of Ordnance and the Board of Control, the hon. baronet is now to be treated as Mr. Layard has been, and besought to relinquish, after a few hours' possession, the post he was asked to fill."

Lord Palmerston had patched up his Ministry. Viscount Monck has been appointed to the Lordship of the Treasury, vacated by Lord Alfred Hervey. This completes the Treasury Board, which is now constituted as follows: Viscount Palmerston, first lord; Sir George Cornewall Lewis, Viscount Monck, Viscount Duncan, and Mr. Chichester Fortescue, junior lords. The Right Hon. W. G. Hayter and Mr. James Wilson, joint secretaries. Mr. Monsell retains the clerkship of the Ordnance, the duties of which he has so creditably discharged for the last two years.

According to the London *Standard*, a general election was near at hand; because the Secretary to the General Post-Office had written to the authorities in the different counties, cities, and boroughs, requesting them to furnish the Post-master-General with the address of their offices for the reception of election writs.

The *Morning Herald* says—"We have excellent authority for stating that the French Emperor has remonstrated against the committee for inquiring into the conduct of the war, and that he has said, that, in the event of its continuing to sit, the armies of the two nations cannot act together, although they may act for the same object. In order, therefore, to satisfy Louis Napoleon, without affronting the English people, a dissolution of Parliament will, it is stated on the authority we have alluded to, take place almost immediately."

It appears that in 1853 there were 12 deaths of members of the House of Commons; in 1854 there were 19, including 3 violent ones, and 2 members who retired died shortly afterward. Already, since the new year, 6 seats have been vacated by death—*Radnor Boroughs*, Sir F. Lewis; *Cardigan do.*, Mr. Pryse Loveden; *Swansea*, Mr. J. H. Vivian; *Stirlingshire*, Mr. Forbes; *Montrose*, Mr. Hume; and *Dudley*, Mr. Benbow. The two last are still unfilled. The deaths during the corresponding periods in the House of Lords, where the members are naturally of a more advanced age than in the Commons, have been 18 in 1853, 16 in 1854, and 5 since the new year.

The journals announce the decease of the Earl of Stanhope after a short illness. The deceased succeeded to the earldom on the death of his father, Dec. 15, 1816, and is now succeeded in the family honours by his only son, Viscount Mahon, born Jan. 30, 1805, and married, July 10, 1834, Emily Harriet, second daughter of the late General Sir Edward Kerrison, Bart. The present earl represented Hertford in several Parliaments, but was defeated at the last general election.

The remains of the late Mr. Hume, M. P., were interred in the Kensall-green Cemetry. The funeral arrangements were of a most unostentatious character. Numerous applications were made by public bodies for permission to attend; but it was intimated that the body was to be followed to the grave only by the near relations of the deceased and a few of his particular private friends.

The late Dr. Warneford, notwithstanding the liberal bequests in his lifetime, has left personal property to the amount of £140,000.

Mr. Layard has been elected Lord Rector of the Aberdeen University by a majority of three out of the four nations over Colonel Sykes.

Mr. Murray has offered Mr. Russell, the Crimean correspondent of the *Times*, £1,000 for a history of the war in the Crimea.

The Bishop of Exeter brought forward, in the House of Lords, the question of Religious Processions in Ireland. For the last several years palpable violations of the law, by Romish Ecclesiastics, have been frequent, and have been disgracefully connived at by the legal authorities in that country. The natural consequence of this has been that Roman Catholics increase their encroachments, and laugh at the Government.

The *Morna*, one of the finest steamers running between London and the Irish ports, has been totally wrecked by striking on the rocks known as "The Bishop and Clerks", about ten miles distant from Milford Haven, in a foggy night.

France.—The Emperor had been to Boulogne, where Lord Clarendon had a long conference with him. There was a rumour that the Emperor intended to go to England immediately. The visit to the Crimea will probably not be paid now that the Emperor Nicholas is dead. The sensation produced in Paris by the unexpected death of the Emperor of Russia has been intense. A rise of nearly four per cent. in the public founds betrayed the public impression that the war would terminate with the existence of the monarch who promoted it. It is stated that when the Emperor received the news of the Czar's death, he remained absorbed in contemplation for some time, but that the first letter he wrote to Paris commenced with these words, "*Rien n'est changé*", and he went on to order that all the preparations for the continuance of the war, the formation of the army of the East, and his departure to the Crimea, should proceed as previously directed. The army of Paris has assumed the name of the Army of the East.

Belgium.—The Belgian Cabinet had again been dissolved, and the king, at last accounts, was left without a ministry.

Prussia.—Things appear to be in a state more and more intricate. The negotiations with France are said to be temporarily interrupted by a new shuffle on the part of Prussia, and the Envoy to Paris has returned to Berlin.

Austria.—There are dates from Vienna to the 7th inst. Lord John Russell was presented to the Emperor on that day, at 11 o'clock. Lord John Russell was present at the baptism of the young Princess whose birth took place a few days before. The Emperor had granted a complete amnesty to all those persons who had been sentenced by the Civil Courts for offences against his Majesty. The indictments for the same offences are also to be quashed.

Russia.—The previously reported death of the late Emperor Nicholas is fully confirmed, and his successor, the Emperor Alexander second, has succeeded peaceably to the Russian throne. The Emperor expired at St. Petersburg at ten minutes after midday, which, it is remarked by a Berlin correspondent, allowing for difference of time between the two capitals, the Emperor died at about 10.40 Berlin time. It is asserted that a short time prior to the Emperor Nicholas's death he desired the Empress to announce to his royal brother-in-law of Prussia that he the Emperor "bequeathed to his friendly solicitude his family and the Russian people, and bade him not forget their late father's will." The reigning Empress of Russia, Maria Alexandrowna, daughter of the deceased Grand-Duke Lewis II. of Hesse-Darmstadt, and born in 1824, is said to be a woman of strong sense and character, of amiable qualities, and possessing much influence over her consort. They have five children—four sons and one daughter. The present Cesarewitch and eldest son, Nicholas Alexandrowitch, was born in 1843. The new Emperor has issued a manifesto stating that he will adhere to the policy of his father. Constantine, and his other brothers and officers of the empire, had taken oaths of allegiance to the new Emperor. Alexander had confirmed, as diplomatist at the Peace Conference, Gortschakoff, whose previous instructions are also confirmed, and the first conference has been held at Vienna. Alexander had appointed Gen. Rudiger Minister of War.

A despatch had been received from Konigsberg, dated the 7th of March, which gives a summary of a manifesto which had been issued by the new Czar. It appears to be couched in general terms, but betrays no symptoms of the peaceful policy that it had been foretold he would follow. After announcing the sudden and severe illness of the Emperor Nicholas, which terminated in his death, it says that, as the deceased devoted himself incessantly for the welfare of his subjects, "so do we also, on ascending the throne of Russia, and of Poland and Finland, inseparable from it, take a solemn oath before God to regard the welfare of our Empire as our only object. May Providence, which has selected us for so high a calling, be our guide and protector, that we may maintain Russia on the highest standard of power and glory, and in our person accomplish the incessant wishes and views of Peter, of Catherine, of Alexander, and of our father. May the zeal of our subjects assist us therein. We invoke and command the oath of allegiance to us and to the heir to the throne, our son Nicholas Alexandrowitch."

COMMUNICATIONS.

For The Churchman.

HYMN FOR HOLY WEEK.

BY ELIZA GRILLEY.

Great week of weeks, we turn to thee—
All hallowed may thy presence be!
May every thought from earth be riven,
All our thoughts to Christ be given;
May every eye be turned within,
To view the sinfulness of sin.

Jesus, grieved and troubled now,
We as in Thy presence bow;
Within Thy sacred courts we press,
To mourn for sin in bitterness.
With mourning, weeping, turn to Heaven,
O, may our sins be all forgiven!

Then, as living friends may we
Through suffering's path still follow Thee;
Now in the garden, Lord, we may
With Thee in spirit watch and pray,
There, list those low, deep, plaintive cries,
Wrung out by unknown agonies:

Stand by the patient sufferer's side
In Pilate's hall where foes deride;
There, from without that living flood,
The angry cry for Jesus' blood,
View our dear Lord, condemned to die,
Toiling on toward Calvary.

His hands—His feet—ah, must we see
Them nailed upon the accursed tree!
See, pale and torn, uplifted high,
The bleeding Lamb thereon to die!
Yes, Lord, by all our sins, would we
View e'en thy last dread agony.

Gaze on that troubled death-hued brow,
Forsaken by God's presence now;
On weary eyes all sad and dim,
On yielding form, and writhing limb—
Catch the last low, stifled breath,—
View Thee in the arms of Death.

View nature draped in deepest gloom
While saints are bursting from the tomb;
Dim, livid forms by men are seen,
Sweet rays of mercy glide between,
As earth goes reeling to and fro,
Grief-stricken at her Maker's woe—

Jesus—Saviour—can it be
Thou died for us on Calvary?
Yes! hanging there, O Christ, alone
Thou didst for human guilt atone.
Then hear, dear Jesus, hear our cries,
And pardon our iniquities.

All honour, praise, and glory be
To Thee, O blessed Trinity;
To Father, who the Son hath given,
To Son, who died to purchase Heaven,
To Holy Spirit, One, yet Three,
Let everlasting glory be.

Branford, Ct., Lent, 1855.

For The Churchman.

THE MORAL AND SOCIAL CONSEQUENCES OF PURITANISM.

For John came neither eating nor drinking, and they say, he hath a devil. The Son of Man came eating and drinking, and they say, behold a man gluttonous and a wine bibber, a friend of publicans and sinners.—*St. Matthew xi*, 18, 19.

Almost coëval with Christianity there came from the East a subtle form of philosophy, teaching that matter is the source of evil. This heresy is called Gnosticism, and is supposed to have originated with the heresiarch, Simon Magus. Differing but slightly from the Gnostics were the Manicheans which arose in the Third century, scattering desolation and error broadcast over the Church; and this principle in its germ seems to have entered into very many of the heresies which have afflicted the Church from that time to this. In the Second century we find the sect of the Montanists exerting a wide spread influence for evil, and if we thoroughly analyze their tenets we shall find that this very principle, the superiority of spirit over matter, was the germ of their heresy. The same may be said of the Novatians, who called themselves "Cathari," *or Puritans*—professed great purity of life, maintaining that the discipline and morals of the Church were lax; that she must be spotless; and that she had no power to absolve from sin, or to reädmit the lapsed to Communion.

These sects bear a striking resemblance to the Puritans of modern times; indeed, their *animus* is the same. And it is not improbable that the rise of the Puritans in the Sixteenth century, was in a great measure owing to the influence which Montanism exerted over the Western Church. The Reformers, Luther, Calvin, and Zuinglius, acted upon Montanistic and Novatian principles, which, carried out to their legitimate consequences, must end in Manicheanism. Luther by *his* doctrine of justification by faith, did away with the utility of Sacraments, and paved the way for that spiritualization of religion which has since prevailed.

He made religion a mere *abstraction*, and the consequence must be the ignoring of man's corporal nature. Calvin by denying the supernatural and *manifold* presence of our Lord's Humanity in the Blessed Eucharist, struck at the root of the doctrine of the Incarnation, and its consequences, a visible Church, Sacraments, and Orders. The evil effect of their teaching is visible in the sad infidelity and rationalism on the Continent; but its legitimate consequences are perhaps more evident in the sad havoc which Puritanism has made in England and this country. It began by protesting against copes, surplices, square caps, &c., and ended in murder, rebellion, and sacrilege. It professed great purity of life and severity of discipline; but under the guise of religion, committed crimes which have ever since left a stain on England's escutcheon. But it is needless to review the history of Puritanism; alas, it is too sadly known, and the ancient churches of Old England bear too evident marks of the time when "they broke down all the carved work thereof with axes and hammers, and defiled the dwelling place of the Lord's name even unto the ground."

But let us review briefly the moral and social consequences of Puritanism. The principle that matter is the source of evil, is productive of two opposite consequences; the one excessive and extreme asceticism, and the other unbridled licentiousness. This is shown in the lives of the Manicheans; and we shall find the same is true of the Puritans. At first they carried ascetic practices to an extreme, but now, while they profess a very rigid code of morals, they ridicule the very idea of corporal discipline, and stigmatize those who would—after the example of our Blessed Lord—follow the counsels of perfection, as superstitious fanatics.

At the "restoration," the power of the Church was of course restored, but Puritanism left its *virus*, and exerted an influence for evil which the Church was unable to check, until within the last fifty years. In the reign of Charles II., the court and the people were dissolute and licentious; and from that time the evil increased, until it has reached the godlessness and Erastianism of the present day. Some years since, a parliamentary commission sent into the mining districts of England, called a group of children together and asked them—Who is Jesus Christ? The reply was—"*We don't know. He don't work in our mine.*" What a different picture did England present before the time of puritanism! Then it would be impossible for a child not to know our Blessed Saviour. But it is needless to recapitulate the gross ignorance of God and religion which lately prevailed in England, even in this enlightened Nineteenth century, under the influence of pure evangelical religion. And is our own country any better? No, with all its boasted liberty, refinement, and virtue, it is perhaps the most godless nation in the world. From New England to California, vice, licentiousness, and infidelity, prevail to a frightful extent. And what is the cause? Are we not esteemed a very religious people? Is not this a pure protestant land? Then why do we behold this utter disregard of religion, this godlessness, and infidelity? Why has the prevailing religion no hold on the people? Because it is an abstraction; an unreal thing; it has no *living* Saviour; no Emmanuel; but proclaims faith in a dead Christ, and holds up to our contemplation and adoration an historic Saviour, absent from us by the long lapse of eighteen hundred years. By its pharisaical pretence of religious strictness and morality, it disgusts the people; making them averse to truth, till they cry out: if this be your religion, we want none of it. You have taught us that the worship of God is purely spiritual; that He heeds not external rites and ceremonies, and we will not waste our time and *money* to maintain them. We will go out to nature, worshipping God in the temple which He has Himself provided; we will be our own priests, prophets, and kings. You have taught us that abstract faith is every thing; that man shall *not* be judged for the deeds done in the body, and we will act upon your teaching. What is the necessity for your gloomy morals? Our nature is *totally* depraved, and we are not responsible for our actions. God made our bodies the temples of passions which you call evil, and if He is a just God, He cannot condemn us for their gratification; He looks (as you have told us) at the heart; He regards spiritual, not material things. We want none of your churches; none of your ministers, except sometimes to deliver to us an oration on exciting political topics, or to officiate at the funeral of a rowdy politician. We have no need of sacraments, "empty signs of a thing absent;" nay more, we believe that "*the Sacrament of the Lord's Supper, as now administered, is a great obstacle to the cause of total abstinence; and we indignantly repel the assumption that any deadly poison—as alcohol demonstrably is—can be a fit or tolerable symbol of the redeeming blood of the Saviour of mankind.*"* We want none of your Westminster confessions—your creeds and articles; we deny your right to impose them upon us; we acknowledge no external authority; our "private judgment"—as you have often told us—is our only authority. Yes—such is the consequence of Puritanism. It is responsible for the pantheism, socialism, and spiritualism which prevails in our land. And the last of which has sent its thousands of victims to the lunatic asylums, and to the grave.

To illustrate the evil effects, let us take parallel cases of children brought up in the Church, and under the puritan system. The child of the Church is taught that in Holy Baptism he was made a child of God; a member of Christ in spirit; that he was made a Christian. He is further taught: that being a member of Christ, he must be proved and tried before he can receive his inheritence. That he must meet the tempter and overcome him by the power of Christ, and the grace of the *spirit* given in baptism. For further strength in this warfare he is brought to confirmation, that he may receive the Holy Ghost in His sevenfold power; and to the Holy Eucharist, that he may "eat the flesh of the Son of Man, and drink His blood; being incorporated into *Him*, and made a member of His flesh and His bones." He is taught to subdue the lusts of the flesh; but he is also taught that his body is the temple of the Holy Ghost. His youthful soul is not forced, or made gloomy by a pretended moral strictness, but he is allowed to enjoy such recreations as shall not only strengthen his body, but also fit him for the coming conflict with the world. His parents remember that our Blessed Lord was frequently a guest at the banquet and the marriage feast; and that at one of these occasions, when these festivities were likely to cease, for want of wine, He, by a miracle, supplied the deficiency; that He may teach us gratefully to use the gifts of God, without abusing them. The boy thus brought up loves the Church, serves God, and keeps His commandments.

But take a boy under the puritan system. Before he is able to know right from wrong he is put under the very strictest moral regimen. The ebulitions of his youthful spirit are repressed; he is taught to walk just at such a pace, and if at the sound of music his little feet should obey the impulse of his nature by joining in the merry dance, he is severely punished for taking the first *steps* in the ways of sin. His Sundays are gloomy Sabbaths; he must go to *meeting*, sitting upright and attentive during a long prosy sermon; returning home, he must eat his cold fast-day meal, and then sit down to his pious reading; if he laughs or smiles, showing in the least degree that he has anything terrestrial about him, he must go to bed supperless. When he grows older it is no better; if anything, the strictness of his parents increases. If he goes into society at all, the parties which he attends are more like quaker meetings than social gatherings; his principal amusement being to listen to the old women of the village retailing scandal.

If a "show" should chance to come that way, and led by curiosity, he, with his sister (like the children of Mr. Gradgrind), should look under the canvass, he is severely punished and lectured somewhat after this style: "Thomas, though I have the fact before me, I find it difficult to believe that you, with your education and resources, should have brought your sister to a scene like this. You! Thomas and you, to whom the circle of sciences is open, Thomas and you who may be said to be replete with *facts*, Thomas and you who have been trained to mathematical *exactness*, Thomas and you here!"† His reading is confined to heavy tomes on science and religion, Fox's Book of Martyrs, History of the Pilgrim Fathers, &c. He is of course drilled into all the minutiæ of science, being given the benefit of the excellent common school education, for which New England is so much noted; but he is taught to regard every thing *material* in an utilitarian light, from a "matter of fact" point of view, as something perishing in the using.

At last it is time for him to go to the city that he may "carve out his own fortune." The "Pilgrim Fathers" left an hospitable home in Holland for the fisheries of Massachusetts;‡ and so must he leave his comfortable home for the marts of the great city.

But when he reaches the great city, how does he stand the test of temptation? Of what avail is his puritan education? It is not long before he is familiar with all the vices and refinements of the town; if he ever enters a church, it is for some other purpose than religious worship.

These are the moral and social consequences of "Puritanism:" "Will worship and neglect of the body." Its theological consequences are constantly before us in the thousand heresies of the day; and it would be a sad task to follow the hydra-headed monster through all the intricacies of the labyrinth of false doctrine, heresy, and schism. We may see enough of its evil in our own Church, without looking abroad. Truly did the Jesuit Cummin—who gave such material aid to puritanism, that he might the more effectually save Rome—say: "this will be a stumbling block to that Church as long as it is a Church." Yes, let the Church become thoroughly puritanized, and we shall see her members falling off by thousands to Rome and Unitarian Transcendentalism. And yet there are men in the Church who would give themselves, soul and body, to bring about such a consummation!

Puritanism, it is true, has nearly run itself out; but its death struggle will be long and violent; so that if the Church does not offer effectual resistance, it will along with it be dragged down to perdition. But such cannot be the issue. God's spirit is with His Church, and he will surely arouse the sleeping soldiers of the camp of Sion to battle manfully for the Faith once delivered to the Saints. Let there be no compromise with the foe—no offer of orders to perpetuate their heresy, but a bold unflinching resistance; trusting in the Almighty power of the Great Bishop of our souls to bring us safely through the contest; to that day when there shall be *One Faith, One Fold, and One Shepherd.*

W. F. B.

* Horace Greeley's letter explaining his religious views, and New York *Tribune*, February, 1855.

† Dickens's Hard Times.

‡ "Let us next consider what fish and fishing had to do in directing the Pilgrim forefathers to the New-England coast in 1620.

What induced them to leave Holland and seek this wilderness home? Poetry, and a sentiment quite universal, have responded—they sought a faith's pure shrine. But it is a fact, which these piscatorial gleanings will establish, that they sought the wealth of the seas—the fish and the fishing-grounds of the New World.

It will be remembered that the Puritans fled from England to Holland some ten years previous to their coming to America; and that they were known, and called themselves, by the name of Brownists. * * * * But what induced the Pilgrims to come to America. At the time, and for years previous to their departure, the public mind of Europe was deeply agitated and influenced by the fishing mania—the English and French had constant intercourse with the American fishing barks—the Dutch employed 2,000 vessels in fishing, yielding annually according to Sir Walter Raleigh, nearly fifty millions of dollars, and every fifth person in Holland earned his subsistence by fishing. Were the Pilgrims ignorant of the wealth of the American seas during the ten years preceding their flight to Holland? Oppressed and persecuted, did not their thoughts turn to the prolific fishing-grounds of Newfoundland and New-England? And during their ten years of exile in Holland, were not they influenced in the selection of a new home by the pervading fishing spirit around them? Let us consult the records of those days. * * * * Finally, Edward Winslow, that distinguished Pilgrim Father, and who succeeded Bradford as Governor, wrote a narrative of the true grounds and causes of the first planting of New-England, and speaking of the interview between King James and the agents of the Puritans, who had been sent over to England from Leyden, in 1618, to solicit the King's consent to their going to America, he says that the King asked them, what profit might arise? and the agents answered, Fishing—whereupon King James replied, So God help my soul, 'tis an honest trade, 'twas the Apostles' own calling. Thus we see, that it was fish and fishing, that induced the Pilgrims to seek a wilderness-home and a faith's pure shrine."—*Fish and Fishing, No. II.—Tribune, Feb. 6*, 1855.

For The Churchman.

TRAINING OF THE YOUNG.

Mr. Editor: I will endeavour to keep myself within bounds in what I have to say upon this subject of Sunday schools; for I do not think long articles are so effectual; and besides I have no time to spend upon long communications.

I see in the "New York Observer," an attempt made to rebut the Ohio ministers' facts, by bringing forward examples of prosperous Sunday Schools. The writer seems to have mistaken the point in question. It is not whether Sunday Schools can be, and are filled,—this may be admitted; but the question is whether the children, who enjoy for a certain length of time Sunday School instruction, do or do not abandon public worship, and the life which has been recommended, and to some degree enforced. The question is, not whether A. B. and C. get together large numbers of children, and keep the number replenished, as the older ones move off, but what becomes of them after they leave the Sunday School.

I have no discussion with that writer, but mean to lay before your readers a few thoughts, which have forced themselves upon me during several years in the ministry, in which my experience has accorded with the Ohio ministers. I have often expressed the same thing in private to various persons, but with much caution, lest in attempting to do good I should do evil. It is not well to pull down, unless there be some plan ready to put in the place of that which is destroyed. My own feeling in the matter is this, that children are better off in Sunday Schools than in the streets, better off with that instruction than with none at all. A half a loaf is better than no bread, and if white bread cannot be had, and while it cannot be had it is better to have black bread than no bread at all. But the Bread of God—broken and served as God has ordered, is best, and it is our duty to gain it, and in His way.

Giving to Sunday Schools all the praise which belongs to them of right, I would and shall maintain that they cannot under any circumstances do the parents' work.

The direction was given to the Jews—as *individuals*: "These things shall be in *thine* heart, and thou shalt teach them diligently unto thy children, when thou sittest in the house and when thou walkest by the way, when thou liest down and when thou risest up."

This command and rule cannot possibly be fulfilled by those who are *not* parents; who teach *one hour of one day* in the week!

Again—"Line must be upon line, and precept upon precept, here a *little*, and there a *little*." Now it is plain from the context that the Almighty was upbraiding the Jews, for their sins and ignorance, which compelled Him to teach them as children are taught. And I say of this passage also, that it cannot possibly be carried out by the Sunday School teacher, with his class.

The same thing may be said of the command of Solomon to "train up a child in the way he should go, and when he is old he will not depart from it." He does not mention parents by name, but surely no Sunday School teacher nor any one but a parent (natural or spiritual) who *is with the child day after day*, can fulfil the duty.

There is but one more command, that delivered by St. Paul to the Ephesians: "Bring them up in the nurture and admonition of the Lord;" *i. e.*, train them up in the instruction and discipline which is christian, ordered by Christ for the young members of His Church (a text which no one who disbelieves in the grace of Baptism, given to children in that Sacrament, can explain with any consistency). That *nurture and discipline* can *never be limited* to *one hour* of *one day* in the week. The command can never be fulfilled by any save a natural or spiritual parent.

It needs no argument to show this last assertion to be true. The thing is plain as language can make it. To assert it, is to prove it. I do not remember that any Christian questions or denies the duty of the parent in the first place. And I do not think that any Christian who reflects upon the meaning of those passages above quoted, will deny the conclusion, viz., that the Sunday School teacher *cannot* do the parents' work.

I do not mean to make my articles long, so I will stop here.

The Sunday School system, so called, has had, and still has, a wide sway; perhaps increasing, though I think not. Be it as it may, no extent of sway or influence must prevent us from examining into its principle, and operations. And if it be based upon error in principle, no fear of what the Roman Catholics may say must stand in the way of reform. Far too important interests depend upon the right views of this matter to allow it to be dismissed without notice. I am not an enemy to the Sunday School as such, and in their proper sphere. But if it be found to usurp the office, and try to do the duties which God has laid upon others, it must be reduced to its own sphere.

Presbyter.

Lent Season, March, 1855.

For The Churchman.

CHRISTIAN UNION IN RICHMOND, VIRGINIA.

The following articles have lately appeared in one of the Daily papers of Richmond:

From the Dispatch, March 14.

The Christian Association.—*Mr. Editor*: I am one of the few who never had any faith in the stability of the "Young Men's Christian Association," and I have been greatly surprised to see how this Christian community has been carried away by the plea of Charity, Liberality, Anti-Sectarianism, and the like. My convictions of the futility of all schemes to erect a solid Christian structure on the basis of a Generalized or Dismembered Christianity, have been strengthened by a recent comparison of the *Lecture* delivered in St. James's Church (Protestant Episcopal), by the Rev. Dr. Howell (a Baptist minister), with the volume entitled "*The Evils of Infant Baptism*," which was sent into the world by the same author, under the auspices of the Southern Baptist Publication Society, and the Virginia Baptist S. S. Publication Society.

In his Lecture, a full report of which was published in the *Daily Dispatch* of March 5th, Dr. Howell said, that the "Association" presented "an example of the Conservatism of Christianity." "One aspect of this system as developed in your Association, and to which I would invite your attention, is the love with which it binds all of *all* denominations in one. Religion is love, because born of God who is Love; and he that abideth in love, abideth in Him. True religion is not confined to any sect." "The truly enlightened Christian loves all his fellow Christians, and loves them the more the more he associates with them. If called to defend his peculiar doctrines, the law of kindness is still on his lips, and he scorns to serve his purpose by any violation of the pure and gentle precepts of the common Creed. You also say (continued the Lecturer), 'The loving nature of the Christian *sometimes* feels an impulse to pass the boundary of his own denomination, and to mingle with congenial spirits in the folds.' Shall we not *always* feel such an impulse? I rejoice in this medium in our midst through which we may exercise this 'loving nature.' Here we all stand on the same ground; no differences are discussed. No man's opinions are decried or applauded. *All meet on the broad platform of Christianity.*" "For my own part I am sick of all that is called religion, except that which is Love, supreme love to God, universal Love to man."

The following are extracts from Dr. Howell's "Evils of Infant Baptism," pages 285-7. "Christian Union embraces all Christians throughout the whole universe. All who are one with Christ, and governed by His Word, are inevitably one with each other." "Christian Union, I have said, is imperative upon us all. Our Saviour himself commands it, as an object to be sought, with unremitted earnestness. He deemed it also of such importance as to receive a place in that memorable last prayer offered by Him, *St. John*, ch. xvii, in behalf of his ministers and people." "But Christian Union is not to be governed by feeling merely, however ardent that feeling may be. Like every other duty, it must be guided by fixed principles. And what are these principles? It may be sufficient to say, without descending to particulars, that they are all *plainly* and *fully* laid down in the Gospel." "A union upon any other principles would not be Christian union, but a *conspiracy* against true religion, offensive to God and injurious to His people. Such is Christian union, in its nature, its obligations, and its principles; it is implanted in the renewed heart by the Holy Spirit," &c. "But infant baptism interposes and *destroys it wholly*; indeed, renders it *impossible*." "Thus the lovers of Christ are thrown hopelessly asunder. *While the barrier remains the separation must continue.* Infant baptism is, therefore, an offence against Christ; an offence against the peace and harmony of his people; an offence against the souls of men." "We solemnly declare ourselves innocent of its enormities. We never can approve it. We never can believe in the principles upon which it is maintained. Were we, therefore, to unite for the sake of union, or from any other motive, with Pedo-Baptists, *it would not be Christian union. It would be a sin against God. It would be a combination against the truth and purity of religion. While infant baptism continues, Christian union is impracticable.*"

I have only to add, in the language of a late English Bishop, that as Pantheism is but another name for Atheism, so Christianity when generalized is no Christianity at all.

Very respectfully yours, A Presbyter.

Richmond, March 12, 1855.

From the Dispatch, March 15.

Young Men's Christian Association.—*Messrs. Editors*: I regret to see the attack contained in your paper of yesterday morning upon the Young Men's Christian Association and Dr. Howell. "A Presbyter" must have very little perspicacity not to perceive the difference between a *Church* in the proper sense, and a *Society* whose members belong to all the Churches, united together only for a special benevolent object. Having confounded these two distinct bodies, he argues from the *former* to the *latter*, and therefore cannot see how Dr. Howell can aver that the *friends* and *opponents* of infant baptism cannot be united in the *same church*, and can yet recognize each other *as Christians*, and *co-operate* to secure a great Christian end! If he will look again at his authorities, he will also see that he has materially misrepresented Dr. Howell. Unless "A Presbyter" employs better logic, and a more ingenuous spirit, he will not do anybody much harm.

March 15. A Bishop.

From the Dispatch, March 16.

The Third Lecture of the course before the Young Men's Chris tion Association was delivered in the Rev. M. D. Hoge's [Presbyterian] church, last Friday evening, by the Rev. George Woodbridge [Rector of the Monumental Church]. The religious exercises on the occasion were conducted by the Rev. S. Kepler, of St. John's Church. The subject of Mr. Woodbridge's beautiful and highly appropriate lecture was the nobleness of the cause in which the Young Men's Christian Association is engaged. The propagation of the truths of Christianity, and the extension of the kingdom of Christ, ... were themes on which he dwelt, with eloquent, earnest, and powerful appeals", &c. "The next lecture will be delivered by the Rev. Mr. Read [Presbyterian], in the 2d Baptist Church."

From the Dispatch, March 16.

Mr. Editor:—The charge made in this day's *Dispatch* by one who signs himself "A Bishop", that I have "materially misrepresented" Dr. Howell, is not true. Correct quotations were made from his *Lecture* and his *Book*, and the matter was condensed for the sake of brevity, and for that only. I was not aware till I read the reply, that I had argued from a "*Church*" to "a special *benevolent* Society." Extracts had been made from the author's two productions, and the public had been left to practice their own "logic". It is proper for me *now* to argue, that according to Dr. Howell, the Association presents an example of the *conservatism* of Christianity, which means "that spirit that seeks to make men pure, benevolent, and noble; the spirit that would save all men, bless them in this world, and *exalt them to perfect happiness in that which is to come*"; since, therefore, the "Church of the Living God, which is the pillar and ground of the truth", (1 Tim. iii. 16,) cannot do more than this, the Society is something more than a merely benevolent institution. It is a substitute for the Church, while it arbitrarily selects for its creed six principles, without reference to the six fundamental ones, that are mentioned in Heb. vi., 1, 2, ["The six principles of the 'platform' are: *The Divine authority of the Bible*, (nothing, however, is said against tradition;) *The Deity, Humanity, and Atonement of the Saviour*, (nothing is said of His Resurrection, Ascension, or Intercession;) *The Mystery of the Trinity, and The Duty of the Christian to Work.* (Nothing is said of the Personality or Operations of the Spirit; nothing of Justification by Faith!)] or to the Divinely constituted mode of promoting unity, and exalting men to perfect happiness (Eph. iv., 11, 13). According to Dr. Howell, "*Christian* union embraces all Christians throughout the whole universe. All who are one with Christ and governed by His Word, are inevitably one with each other." If this means the union of the members of the "*Church*" in its "proper sense", as my respondent would wish us to believe, it must mean the union of a different set of Christians from those who, in the *Society*, "meet on the broad platform of Christian Love." What, I ask, constitutes the difference? The union of these members of the Church is not "governed by feeling merely"; it is "guided by fixed principles", which "are all plainly and *fully* laid down in the Gospel". "A union upon any other principles would not be Christian Union, but a conspiracy against true religion", &c. Now, if this Church Union embraces all Christians throughout the whole universe, that is, all who are one with Christ, I wish to know whether or not it embraces all who meet on the "broad platform". If it does, they are comprehended in a Church Union, one of the principles of which is, that infant Baptism is an "offence against Christ". If it does not, some who meet on the broad platform of Christian Love, under the belief that they are recognized as Christians, must nevertheless act under the full persuasion that they are regarded as conspirators against true religion. "Were we (says Dr. Howell,) to unite for the sake of union, or *from any other motive*, with Pedo-Baptists, it would not be Christian Union; it would be a sin against God". No, says my "ingenuous" and *logical* accuser, you *may* "co-operate to secure a great Christian end"!

Richmond, March 15, 1855. A Presbyter.

For The Churchman.

SOLOMON'S TEST.

Mr. Editor: In looking over the article of last week on "Not holding the head," some objection has been suggested to the illustration taken from Solomon's decision in the case of the two harlots, as hardly proper characters for the illustration of a Church question. If there are any that think so, I would remark that it was this very apprehension that induced the writer to throw it into the form of a Rabbinical Haggadah, though we have no authority for the story in this shape, but our own adaptation. We give the general fact without reference to the character of the parties. It may, however, be remarked that if there was any good reason to believe that both of these persons were bad characters because they are designated in our translation as "harlots," we should, in that case, have avoided the allusion to this narrative, though even then we could see no solid objection to it, for the purpose of illustrating the truth of religion from the truth of nature.

But the truth is, there is no good reason to understand the word in this opprobrious sense. There is high authority for believing that neither Rahab nor the two women before Solomon's tribunal were persons of bad character. Their only reproach was, if such it could be, that they kept a public house or inn, and thus Josephus (Antiqu. B. 11, 1, 2,) relates that the spies sent out by Joshua to spy out Jericho entered there into the inn of Rahab, εν τῃ της Ραχαβηρ καταγωγιῳ. So, of Samson he says, he went into a certain inn, at Gaza, where the word is the same as in 1 Kings, iii, 16, of the two women. The word may thus be understood of persons who kept a public house.

Thus much on this point; we had intended noticing some slight typographical deviations, but they are so few and unimportant, that we think the true sense can hardly be mistaken.

C. F. C.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop Watson, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"*Counsel and conversation is a second education, that improves all the virtues and corrects all the vices of the former, and of nature itself.*"—Clarendon.

For The Churchman.

A WORD AGAIN FOR THE MEMORIAL.

On looking over many of the remarks, strictures, and critiques, that have taken ground adverse to this document, especially in reply to the late exposition of it, we have been expecting these might be followed up by more important matter, yet new to us; but as the writers seem content with what they have said, it may not be deemed premature to take some general notice of the whole ground, in order to reduce the subject to general principles upon which there can be no dispute.

And here first of all, it will not be denied that while we are united by the great elements of our organization, we are also divided on our views of that organization itself. Our brethren on both sides take views that are antithetical, and must of course sometimes come in conflict. Some maintain that we are *the* Church, others that we are *a* Church, and this simple distinction runs through the respective principles of the division.

But it cannot fail to be seen that very important results must flow from this very simple distinction. If with some we say that we are *the Church*, then of course our position is a very responsible one—we have the burden of a world upon us, and we cannot shake it off until we meet its demands. But if we say with others, we are only *a* Church, then indeed with more modest pretensions we only share in the responsibility, and as μια εκωνλλπο we may also share in bearing the weight with others.

Now on whichsoever of these we take our stand, the Memorial must affect us differently. On the one hand if we say that we are *the Church*, it has a claim upon us that we cannot shake off without shaking off the claims of the Gospel. We are *the Church*, say our brethren who take this ground, and, if so, we must do the Church's work: save men wherever we can, by all the means and the modes which may bring them under the sound, the teaching, the influence, and the spirit of truth.

But while all this is perhaps admitted, here also appears a difficulty. We are indeed *the Church*, but as such we have also our *distinctive* principles, and these we must insist upon wherever we preach the Gospel. We cannot preach the Gospel without these distinctive characters. This we know is the broad and unreserved declaration of a large portion of our ecclesiastical body. According to them we cannot preach the Gospel, *i.e.*, we cannot perform the duties of public worship and instruction, without preaching "Liturgy" and "Orders." Now let us here remind our readers, that we have too much love for our own system (not to speak of any higher principle,) to speak of either of these in terms of depreciation. But there may be occasions where the most sacred things may become antithetical, and then we have no choice but to adhere to the highest. It may be where we must say, not that we love the Church less, but that we love the Gospel more. If, then, our brethren of the above sentiments cannot, with all our pretensions to be the Church, either preach or be allowed to preach the Gospel, without the appendix of "Liturgy" and "Orders", in what attitude, let me ask, do they stand before Christendom and the world? Can they relieve themselves in this way from a position which we assign to those whom we call sects and schismatics? Or which of all the sects can really be more sectarian than such a narrow Churchmanship? Shall the Church then, of which we have reason to be thankful for such a noble attitude as she really holds, if she is allowed to hold it, shall she, by this narrowing process, be reduced to the necessity of being only the sect conservative! Nothing but this is the tendency of the ground on which our brethren stand, who would take this position.

Now, then, what is the object of the Memorial with a reference to such a position? The first object is, not indeed to relieve her from this needless schism, for that would be blending one thing with another; the first great object is, by all means and by all efforts, to fulfill that earnest will, command, and commission, of Christ, once given to those who then constituted His whole Church, "Go preach the Gospel to every creature". This is the first object, and the Memorial has nothing but this one single object as its scope, let it secure in pursuing this, whatever else it may. But then, in the next place, while aiming singly at this, it also relieves, if God so will, it relieves its beloved Mother from the partial jealousies and the harrowing micrology of a merely conservative sect. For what, after all, is this noble Protestant Episcopal Church, what is she after all, if she cannot embrace the world in her arms, but one among the many? εκ των πολλων.

Brethren on the other hand, who take the ground that we are *a* Church, in contradistinction to *the* Church, may on this ground, with more reason, deem the Memorial incompatible with our system, because as *a* Church we really profess to be not so much an expanding comprehensive body, that stretches out its arms to the world's calls, but rather a conservative body, one among the many ecclesiastical expressions or types of religious life, and therefore by its very organization not called upon to do what seems to be done or doing beyond our pale. In a word, these brethren are adverse to the measures which might lead to any deliberative action by our ecclesiastical authorities, on the points in question, because they deprecate two results which are doubtless not to be disregarded. One is that any measures for expansion, more than are already in action, would introduce elements that are foreign to our system, and, possibly, might destroy its conservative character, by removing landmarks that now bound our view; another result would be, that even as a sect we should lose both dignity and influence, by coming down from our present elevated position, and mingling more with the crowds on earth.

Now whether these results would obtain or not, may be made a question. But it seems in all cases to be the part of true wisdom, not so much to look to results as to duty. True it is, duty *a priori* must often depend on results a posteriori. But to allow a posteriori considerations alone to determine what is duty, is to make duty a mere question of expediency. And such precisely it would be in the present case. We have nothing to do with this expediency when we listen to the voice of Christ. The last words of the ascending Saviour were, "Go preach the Gospel to every creature." Did He tell His Church then to balance consequences? Did He even, when He cautioned His chosen few to be wary as the serpent, while harmless as the dove—did He insert provisos and clauses and conditions, that should restrict their action only to one circle, one sphere, one class of minds and professions. Oh no, it would seem as if lifeless nature itself should have an ear to hear—tell the good news "to every creature."

But aside from what is duty, irrespective of all results—aside from the great commission, unfettered by any calculation—what is the foreign element that we could fear, or what the loss of dignity or influence that we could dread, in an earnest, pure desire and effort to see the Church of our choice and the Church of our love, a more efficient mother in gathering in her lost children over the wide world. Oh, do we forget that we are linked with all around us? What can we lose by coming down to the lowliness of Christ, or what foreign elements can we fear as we keep our eye on Him?

But whether we regard ourselves thus, as *the* Church, or *a* Church, whether we claim to be the true type of the Church Universal, or only a conservative body for the safe keeping of the Faith—as Jews of old a guardian dispensation, for future time and better days, all this must resolve itself into one, if we ever hope to see the salvation of God freely spread on earth, or hope fully to enjoy it in the heavens. We must cease to mingle with the Gospel that which does not belong to it. We must cease to confound with salvation the measures it may enlist. One single object alone in view can direct us aright, and when we are once united in that, we shall not be divided on the measures, or the means. It will be in vain for us to discuss modes of action, until we feel and fully realize our oneness in Christ, for we can really have no idea of the tendency of our work until we know and realize its scope. Κατα σκοπον Σιωκω was the motto of the Apostle as he looked toward Christ, and unless we look there we need not look to anything else for the animating principle and the impelling motive. It is only by a living principle in ourselves that we shall see this matter in its true light, and only by a true and living Faith that we shall come to a right understanding, and form a right judgment. One thing is certain, we must first learn to feel more interest in all who name the name of Christ, and profess to love Him who loved us first, and before we attain unto this, it is to be feared we may, with all our privileges, prove no more than parties we undervalue. What avail is every privilege without this? What is a Church without the sympathy with its Divine Head, or a body without the living spirit felt in its members? What is orthodoxy itself without the power of truth in the soul, or the coherence of system without the elasticity of life? It may greet the eye with architectural symmetry—even beauty and sublimity—like some noble edifice. It may seem to smile at respectful distance,—but it looks severe as you approach, and its rigid stateliness only chills with disappointment. Better an humble cottage, with a warming hearth and a warm heart, than the stately pile of marble that only proves a monumental tomb.

C. F. C.

Si caritate careas, quid prodest de alta Trinitate disputare?—A-Kempis.

Ash-Wednesday in Bordeaux.—The first day of Lent, by a singular custom in this city, is made a day of festivities, being the day on which the carnival is said to be buried, and is made a day of rejoicing, masquerade processions, and feasting; all who could afford feasted upon chickens and turkeys, and not a few upon snails,—for they actually eat snails alive, roasted, and stewed, and consider them a great delicacy. Gentle reader do not start back at the sight of a snail crawling upon the ground before you, for the people of Bordeaux eat them. The morning was one of general preparations for the fête: everything that could be called a wagon, or that had wheels, was brushed up,—horses, donkeys, mules, were got ready for use. People masked

themselves, and not a few dressed themselves in all sorts of colours, looking like what they were—clowns. At two o'clock the procession was formed, and passing through one of the principal streets took the road to the village of Canderau, and passing through the village turned off on another road leading to the city, and meeting the first road just at the limits of the town met the end of the procession, and, joining it, went out to the village and around again several times taking in a circuit of 3 or 4 miles. The day opened with every indication of being a fine one for the procession. But at half-past two it began to rain, which soon fell in torrents, soaking the people who were not provided with umbrellas, or who were not so fortunate as to have a covered wagon; however it had but little effect on the crowd, which was a merry one, and the procession was kept up for two hours. All of this is done to prolong the carnival,—to satisfy the morbid appetite these people have for shows. And thus they commence the Holy Season of Lent!—*From a Correspondent.*

THE ENGLISH PARSON.

The most remote colony, the most obscure village, the most upstart town, each looks in their pastor for a *gentleman;* and they must be very extraordinary powers that can make up for the want of this qualification for pastoral influence. This is hardly sufficiently considered by those who in the present day are advocating an inferior order of clergy, and who argue in favour of it from the success of the local preachers among the Methodists and other dissenters. Simply as preachers, these men may have a popularity, but as guides and pastors they are without influence among their people. They are the slaves, not the shepherds of their flock. Now the efficacy of preaching is not what it once was; and every year its real power in turning the hearts of the disobedient to the wisdom of the just will become less and less. Books work more conviction than sermons, and, more than books, do example, converse, a sense of interest taken in them, insensibly influence the opinions and lives of the masses. The mission of the Church at home is no longer a preaching in the wilderness; it is at the marriage feast, in the nobleman's sick chamber, at the publican's house, with Martha and with Mary, that it has to make its way. It is as the leavener of the whole mass of human society, more than as the promulgator of unknown truths, that its present path lies. It is more the vice than the ignorance that has to be reached in our large towns, and the clergy are the moral police to detect and correct it. The present influence of the Church of England is such as cannot be estimated by the number of the sitters within her walls on any given Sunday. Her services may not be so fascinating to the eye or so tickling to the ear as what may be elsewhere obtained; but to whom does the Irish Romanist entrust his money in his prosperity, and the English Dissenter confide his cares in his sorrow, but to the Anglican parson? It is the statesman's deepest interest to maintain the clergy in this position; for it is his cheapest and most effective means of humanizing and civilizing the lower orders.

Both priests and people of England, if they are wise, may well be content on the whole with their present normal relations. There are shortcomings to be made up, and blots to be removed; but it is something, in these pushing, marching, money-making times, to have the examplar of a man who, on the humblest means, can hold good his standing in society, and show the world the happiness attainable from the contented and moderate use of those blessings which the progress of civilization is daily placing more and more within the reach of all.

The railroad and the penny-post, to go no further, give the poorest man real benefits which princes could not command twenty years ago; and the tendency, not of this age only, but of all time, is to enlarge the privileges of the few for the good of the many. Thus while the actual distance between the wealthiest and the poorest is diverging daily, the amount of enjoyment to be derived from their respective means is being daily equalized, and the element of disaffection to which the former fact gives rise becomes neutralized by the latter. This is a hopeful view of human society, and it only requires a fairly contented mind, and one ready to take things at their true value, to realize it to its full extent. No one has more reason to be satisfied with his social position and his sphere of action than the English parson. He has a recognized status. His class is made for him. He has no higher platform ever dancing before his eyes, upon which, if he could only make good his standing, he thinks his happiness would be complete. It is no derogation to him that his wife does not go to London and is not presented at Court. George Herbert's rule for the country parson's wife's practice may be extended beyond domestic medicine. 'For salves, his wife seeks not the city, but prefers her garden and fields, before all outlandish gums.' He has not a thousand doubts where he shall settle, and what sized house he shall venture on, for the sake of his family. His own particular home and income are made for him, and the extent of each being known, he is never expected to live above his means.

'The pastor,' says George Herbert, 'is the deputy of Christ for the redeeming of men to the obedience of God.' 'The faithful minister,' adds old Fuller, 'endeavours to get the general love and goodwill of his parish. This he does, not so much to make a benefit of them, as a benefit for them, that his ministry may be more efficient; otherwise he may preach his heart out before he preacheth anything into theirs.' And in these days more than ever, when the authority of the Church as the living oracle of God's truth has become so faint, its influence will be maintained more by the lives and character of its ministers than by their office. It has always in a measure been so, but much more so now. The really earnest and zealous pastor gains ground in time, wherever he is and whatever his doctrinal views may be. But this influence, from its very nature, cannot be the work of a day, of a lucky accident, of a brilliant talent; it is the work of grace, and so of growth, of steady consistent perseverance, of the single eye and heart, of a judgment that discerns between the sin and the sinner, of an interest shown in many things which are not strictly within the priest's office, of going about doing good. Nor, though mixing with his people in temporal as well as spiritual things, need he secularize either his employment or enjoyments. The State may gain, but the Church loses, by clerical magistrates; and even in the midland counties the sporting parson is disappearing, or in disrepute.

How greatly the wife and household help or mar parochial work, though coming fairly within our subject, is beyond our present limits to discuss. The curtained pew in the chancel has had its evil day; but woman's hand was among the first to pull down the high places of pride, and her eye to welcome the dawn of the better day of Church revival; and in estimating whatever hope there may be of recovering to the Church of England the multitude it has lost, it must be remembered that, though the wife of the English clergyman has cut away from the Church the devotedness of the Roman celibate and the personal acceptability (from his being more on a level with his congregation) of the dissenting preacher, yet she has established for her husband that frank confidence and common interest in domestic life, and that honourable social position, which, though they have less immediate power and popularity, have, if rightly used, more real influence, and so, in the end, more certainty of doing good.—*Quarterly Review.*

American Library in Paris.

A Paris correspondent of the New York *Daily Times* thus writes upon this subject:—

The City of Paris has recently appropriated a liberal sum to construct thirty-two alcoves in the rooms at the Hotel de Ville, set apart for the American Library in Paris, of which ten thousand volumes have already been received through the philanthropic labors of M. Alexandre Vattemere.

It is hoped every State in the Union will forthwith send yet more of their abundance, that France and every other nation here represented may have a ready and ample reference to American literature.

The recent change in the common sentiment of France in regard to the expediency and necessity of giving the English language a prominence heretofore unknown in their schools, renders this donation peculiarly acceptable at the present time.

The discourse of M. Guizot, at the Institute of France, Feb. 24, before the Academy of Moral and Political Sciences, on the subject of international exchanges in matters of science, literature, and art, has tended much to enlist the enlightened public in this system. MM. Cousin, Dupin, Chevalier, Duchatel, and others concurred in this object.

France, opening to the foreigner her vast libraries, her galleries of art, her gardens and museums of natural history, will honourably reciprocate in the formation of cabinets by sending boxes of duplicate specimens of books, paintings, drawings, minerals, and other productions of nature and art, through constituted agencies entitled to confidence.

France is prepared to enter heartily into the system zealously pursued by Mr. Josiah Holbrook for more than thirty years of his devoted life, and now so efficiently developed by the triumphant labors of M. Vattemere.

Religious and Educational Progress in England.

But it is not only in the consumption of articles that contribute to material well-being that our progress has been more rapid than that of the population. The same has been the case with the provision for secular and religious education. The following comparison is an interesting one, between the rate of increase of our numbers in each decennial period, and the rate of increase in the accommodation for those numbers in places of worship, including those of all denominations, in England and Wales.

	Increase of Population. per cent.	Increase of Sittings in Places of Worship. per cent.
1811,	14·3	6·8
1821,	18·0	10·3
1831,	15·8	15·0
1841,	14·5	22·5
1851,	12·6	19·4

The actual *state* of education in this country is far from satisfactory, but the *progress* made of late years is eminently so. The number of children receiving education has enormously increased, and the quality of the education imparted, has improved at a still more rapid rate. According to Mr. Horace Mann, the number of children at school ought to be 3,000,000: it is, at day-schools, 2,144,378, and in Sunday schools, 2,407,642. We have no very reliable returns for the past, of the number actually under education; but a comparison of the ascertained facts for 1851, with the information obtained in 1818 and 1833, by Parliamentary inquiries, gives the following result. Since 1818, the increase of day schools has been 218 per cent., and of Sunday schools 404 per cent., while the population during the same interval has increased only 54 per cent. *Nil actum reputans dum quid superesset agendi,* is well enough for a maxim to stimulate us to continued and increased exertions; but it cannot be denied that the above indications of solid and rapid progress are at once consolatory and encouraging.—*North British Review.*

THE VILLAGE GRAVEYARD.

BY MRS. H. C. GARDNER.

Slowly, sad and slowly,
Down the silent way,
'Mong the graves so lowly,
With affection holy,
Do the mourners stray.

Mute is all the music
Of the cloudless morn;
Bells, erst chiming gladly,
Now are tolling sadly,
"Gone, forever gone!"

Down the silent alleys,
'Mong the humble dead,
'Mid the fondly cherish'd,
Ah! so early perish'd!
Do the mourners tread.

Little graves just swelling
From the earth's green breast,
Silently are telling
Of the quiet dwelling
Where we all must rest.

And the sunshine lightly
Gilds each little bed;
Song birds carol sprightly,
Sweet flowers open brightly,
By the early dead.

Costly, sculptured marble,
Carved and chisel'd stone,
Raised by love or duty,
In their cold, sad beauty,
Tell what death hath done.

Tell of early manhood
Stricken in its prime;
Of the hoary headed,
Of the newly wedded,
Known no more in time.

Shadows dark and mournful
Wrap us as we go;
Hollow seem the treasures,
Phantom-like the pleasures
Of this world of wo.

So we hasten heavenward,
Fleetly as we may;
Speeding upward ever,
In our progress never
Lingering by the way.

—*National Magazine for April.*

ADDISON'S OPINION UPON ART AND TASTE CONFUTED BY A ROMAN.

Music, Architecture, and Painting, as well as Poetry and Oratory, are to deduce their laws and rules from the general sense and taste of mankind, and not from the principles of those Arts themselves. Or, in other words, the Taste is not to conform to the Art, but the Art to the Taste.—*Spectator, No. 29.*

For his own sake I wish the great Addison had never written this. This maxim is contradictory in its own terms, because, while it admits in each Art the existence of principles, it denies them at the same time. For, to admit the possibility of their being changed or laid aside, whenever the sense and taste of mankind thinks fit, is only to use other words for saying that they do not exist. It is in fact very obvious that, if they can ever be broken or dispensed with, they are principles no more; since the constitutive nature of any of them is to be as true and certain, as it is unchangeable and indispensable. Unless in Art, like in the mode for dressing, we will suppose there are as many different principles, as there can be changes in the taste of fashionable people!

The above quoted proposition, while it puts together in one heap and strangely confounds things that are widely different from each other in their very essence, is moreover not only defective in every one of the Arts it mentions, but utterly false and absurd in Painting.

The general sense and taste of mankind, through ignorance, prejudice, and a thousand reasons, may be, and is often, wrong. That Art, on the contrary, being nothing else but the faithful image and representation of Nature, it is self-evident that its laws and principles must stand as firm and unchangeably fixed, as the laws and principles of Nature itself.

The only liberty Painting may take is to assemble in one object forms or qualities, which in the ordinary course of Nature are seen divided and scattered upon many individuals of the same species. In the same manner, though not for the same reason, or to the same end, as in the regions of the spiritual world, an Hero, a perfect Orator or Poet, is proposed to our imitation without faults or with so many perfections, as are never to be found together in the same individual, though they might. In other words, he is represented not as he actually is, but as he ought, or could be. This is what Artists call the *Idea!*

It exists only in the mind of the Artist, who, except in portraits, always chooses the best among common objects, and even upon those he tries to improve, by giving them a still better appearance. In this was remarkably singular Guido Reni, who in some of his figures impressed so much beauty and grace, as to be said, he took them from heaven. Likewise in landscape-painting, the same canvas will represent to the view the most enchanting spot, enlivened by the most beautiful lake, or rivulet, planted with perfectly shaped trees, themselves adorned with the most luxuriant foliage. Which things, however, are nowhere to be seen together; perhaps not singly. Famous on this account was the Roman Artist Gaspar Dughet, surnamed *Il Pussino,* from his being brother-in-law to Nicholas Poussin, the great Painter of France. Nay, some of the greatest Masters preferred to represent the ugly, dismal, hideous, rather than the gay objects of Nature. Such was in human figures Michael-Angel Amerighi; and such in landscape-painting was Salvator Rosa.

The Painter, even while using liberties, cannot deviate from Nature, but must strictly adhere to it. In other words, all the parts he assembles in his ideal or fantastic figures, though they are not to be found together and in the same circumstances he represents them in, yet every one of them, none excepted, must have its type in Nature, and look upon canvas what it is in the place where the Maker located it. The paw of a lion, the plume of a bird, the scaled skin of a fish, or serpent, the leaves of any plant, must be exactly like the thing that each name indicates in actual reality. So true it is that Painting is the image of Nature, and that its laws and rules, far from depending upon the variable sense and taste of mankind, are as certain and immutable as the laws and principles of Nature itself.

It was, of course, from the study and contemplation of Nature that men of genius have first discovered and brought to light those laws and rules; for which reason one may truly affirm, that the sense and taste of those discoverers for symmetry and beauty, for design and colouring, was nothing more nor less than what is supposed, or ought to be, the general sense and taste of mankind. But, when known once and settled, they must remain the same at all times and places, and not be subject to the alterations, the general sense of mankind is ever apt to bring into them. Indeed, any such change or modification could be nothing else but deviation from Nature, and every body is sensible that, wherever this happens, there the taste ceases to be true, because Nature is always the same.

Hence it is that, what in Appelles' time was considered beautiful, according to Art, has been recognized as such in its revival, when other men of genius, by slow and painful efforts, discovered again and practiced those identical laws, which, through long ages of ignorance and barbarity, had been entirely lost and forgotten, or strangely corrupted. And hence it is that ever since the days of Raphael, when it reached its culminating point, the sense and taste of the Art has been the same to the present day, among all the civilized nations.

A whole country or continent, through ignorance or perverted habit, may fall into wrong taste: and the instances of it are but too many, if we consider the state of the Arts, both in the modern uncivilized nations, and in the old Asiatic ones. They have their own taste in Sculpture and Painting: but look at their works, and observe the images of men and animals, either carved, or painted. What is the resemblance they bear to the objects they are designed to represent?

It cannot be denied that among the above mentioned nations such is the general sense and taste; but we must confess at the same time, that it is such, because they know no better. Our own for representing the very same things is certainly different, if not quite contrary. We must be glad of it, as many good reasons oblige us to believe that we are in the right. In fact, our carved or painted images, either of men or animals, or of any thing, represent exactly what they are in nature, as we see them actually move and exist in their own being. Now, which is the true of these contrary tastes? Both cannot be right, and one must be wrong.

Men's notions may change, and do change in fact, whatever be the cause of it, according to the time and place they live in. But, Nature being one and the same at all times and places, it is self-evident, that the Art of Painting, which is the image and the expression of it, must always be the same too. As soon as it deviates from its laws and principles, it departs from its type, Nature, and deserves no more the name of Art. Therefore, we may safely conclude that—*the Art is not to conform to the Taste, but the Taste to the Art.*

SOWING THE SEED OF OUR CHARITY.

Christ has said in a Philosophy which is strangely at variance with that of the world, "It is more blessed to give than to receive." But while this must be strictly true, as "the Lord hath spoken it," we feel that the blessedness meant is something peculiar and distinct—that it never means, that the mere selfish heart could find an increase of selfish enjoyment in gratuity to others—but that what should be and is essentially of the nature of true happiness, would be thus advanced. It is the same with the great principle of Gospel increase we are presenting, "it shall grow, we know not how." While we affirm its essential connection with the noble, enduring, and comforting tempers of the soul, we do not affirm that it will satisfy the desires of a mere worldly prudence, gratify the sagacity of self-management, or add to the complacency of a spirit whose dignity is sustained by the inward conviction, 'My strength and my wisdom have gotten me this success.' Such a spirit, instead of aiding, it conflicts with: such independence it does not flatter, such wisdom has to become even as folly rightly to appreciate it. But whenever the soul is in other respects rightly attuned; if it has entered with earnestness on the duties, and embraced with fidelity the promises of the Gospel Kingdom, then will it find in all that may popularly seem an impediment to its charity, only an increased incentive, and an enlarged confidence in the certainty of blessing and success, though the whole operation may be removed after a few steps from our knowledge and control. "And he said, So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how."

From the illustration then which our Lord offers legitimate are the inferences:—

That we are called in wisdom and effort to cast the seed. Though the increase and growth may not be ours, the Seed is—that, without which, in God's appointment, the other cannot come. The call upon us is according to our ability to give means for the missionary and benevolent efforts for extending the Church—relative to our means, every way, whether great or small, we must cast seed on the great harvest field of the world.

Sowing thus your seed, in a spiritual faithfulness breathe upon it with prayer. Let it go as far as you can speed your offering, and oh how far this is, with a hearty impulse of prayer, and a devout anxiety that all resources within your control shall be pressed into the service of the kingdom of Christ. But as in a little while your immediate share passes out of sight, and your agency for the time ceases, fall back with comfort on the assurance that it grows, you know not how—that the power and love of God are conducting the whole, and in your place you can "stand and wait" for the development of the results until it please God to manifest them. Though not as palpable and visible, the result on human well-being and the glory of God, are as decided as the immediate acts of temporal beneficence which we may carry through our neighbourhood. These last have claims upon us of deep appeal. They must not be left undone. But the kingdom of God—the progress of the Church—the extension of the knowledge of the Saviour for sinners, must ever be dear to our affections, and stand distinct and clear among our active charities—our works of faith. It may grow, we know not how, by hidden laws and agencies, but in the day when its fruit is the fulness of the Gentiles, and the restoration of the scattered tribes of Israel and Judah, and the Saviour comes with ten thousand of His saints, our hearts and voices may be among those who can welcome the whole as the cherished accomplishment of our humble efforts and lofty hopes. "Lo, this is our God, we have waited for Him, and He will save us. This is the Lord, we have waited for Him, we will be glad, and rejoice in His salvation."

The best form of our Christian benevolence is that which is most practical in its planting, most trustful and widest in the scope of its faith. It is a fault in our charitable efforts, that we sow too much for annual returns, too much for the time of return in the same season, and forget that even in the natural world there is a difference in the time of return, whether we sow a grain of Summer wheat, or plant an acorn. Gospel charity has its own laws and, under them the planting must be scientific, even as in the chemistry of agriculture. The growth too must be natural, not artificial. Hence we owe to ourselves the disappointment in many of our schemes of benevolence. Principle, duty, love to God, faith, the humility of stewardship, the waiting for the recompense of reward, these are sacrificed for the present arguments of excited feelings, exaggerated appeal, quick returns, and immediate results. The satisfaction is not heavenward, "laying up treasure," but the joy of harvest; and as they rejoice who "divide the spoil." Success, measured by our worldly standard,—figured in its arithmetic, and paid for in its coin,—is the main aim, and if this fail, to some marked degree, promptly to spring forth, we are, perhaps, made mistrustful of the whole cause of Christ and His Church.—*Sermon of the Bishop of Illinois, at the Church of the Holy Trinity, Brooklyn.*

Interesting Archæological Discoveries at Sidon.

A letter from Beirut, in Syria, in the New York *Journal of Commerce,* gives an account of some interesting archæological discoveries at Sidon. It appears that there is a current belief that vast treasures are buried there, being deposited (probably for safety) many, many centuries ago; and it was in searching for these—some small portion of which have been found—that the discoveries in question were made. The letter says,—

On the 19th of January last, some men were digging for more hid treasure in an ancient cemetery on the plain of Sidon, called *Mughorat Tubloon,* when at the depth of about twelve feet below the surface, and near the walls of an ancient edifice, they uncovered a *sarcophagus,* upon the lid of which there is a long Phœnician inscription. The lid is of a blue, black marble, intensely hard, and taking a very fine polish. The lid is eight feet long, by four feet wide. The upper end is wrought into the figure of a female head and shoulders, of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened, and lips remarkably thick, and somewhat after the negro mould. The whole countenance is smiling, agreeable, and expressive, beyond anything I have ever seen in the disinterred monuments of Egypt, or Nineveh. The head dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon, and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace.

On the lid, below the figure head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character. It appears to be mainly a genealogical history of the person buried in the sarcophagus, who, as it appears, was a King of Sidon. The names of *Baal* and *Ashtoreth,* the well-known gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as *melek,* king; while the forms of some of the letters are so much like those of the ancient Greek, as at once to indicate the relationship. Letters were *invented* by the Phœnicians. Here we seem to see them dropping from their hands in the first casting. I have a copy of the inscription before me, with the figure head, taken with great accuracy by the pen of a young Arab, which could hardly be exceeded by photography or lithography. I wish I could forward it to you to be used in your paper. It was sent to me by a friend in Sidon, and is the more valuable from the fact that, at present, additional copies cannot be taken.

The Rev. Mr. Thompson, an intelligent American missionary at Sidon, and the Rev. Dr. Smith of Beirut, who is engaged in translating the whole Bible into Arabic, have mainly mastered the inscription, reading line after line with little labour and embarrassment, and bringing out the evident and satisfactory meaning, and thus holding intercourse, if not with men before the Flood, at least with those who lived far back into the neighbourhood of that period. Copies have also been sent to some of the literati of Europe, from whom, in connection with the labours of the American scholars I have named, a perfect translation may soon be expected.

In the meantime a controversy has arisen in regard to the *ownership* of the discovered monument, between the English and French Consuls in this place—one having made a contract with the owner of the land, by which he was entitled to whatever he should discover in it; and the other having engaged an Arab to dig for him, who came upon the sarcophagus in the other Consul's limits, or, as the Californians would say, within his "claim." Both are extremely anxious to obtain it at any cost, with the intention of sending it to London or Paris, to be added to the previous monuments and relics, which have been gathered there from the wrecks of all nations and all ages. The Turkish governor of Sidon, in this state of the matter, has closed up the ground, and protected it by a guard of soldiers, while the question is before the Courts.

Mr. Thompson informs me, that in the process of the diggings, the men opened large and elegant rooms cut out of the solid rock, one of which he had entered and examined, and which could be hardly less than 30 feet square by 15 in height, the ornamental work of which was of the highest finish. As soon as the lawsuit is ended and the ground opened again, I intend at once to go to Sidon, and obtain by personal examination all the particulars relating to this and other recent discoveries in the place. When a perfect translation of the inscription is made, you may expect to receive it.

CAUSE AND UNREASONABLENESS OF HOPELESSNESS IN TEACHING.—If Sunday school teachers could always realize the value of their employment, and the blessed promises attached to it, they would rise far superior to those trials, disappointments, and hindrances which make the work dull. Yes, if we *could* always do so—but can we? Do we? Coleridge puts this point well in his beautiful lines:—

"Yet haply there will come a weary day,
When overtasked, at length
Both Faith and Hope beneath the load give way."

Which of us could say that teaching never was a "load" to us? Often in exact proportion to our interest in the work, will be our disappointment when hope is blighted—when the early promise is lost—when love is repelled—when advice is scorned, when our very presence is shunned. Those are weary days, and He who tasted all human woe, tasted this when He said with tears, "How often would I have gathered thy children together, and ye would not." These days must be borne, and how? Never in the callousness of indifference, but in the patient waiting for God's own time, the patient continuance in well-doing. If we could always ride on the crest of the wave, speeding onward without a check or hindrance, where were the exercise of faith, patience, and perseverance? No; it is when we seem left behind, motionless and forsaken, then it is that faith comes forth to realize and to enjoy a future recompense; it is in the cloudy and dark day (Ezek. xxxiv. 12) that faith looks beyond the vast canopy and basks in unseen yet real sunshine. She can wait, she can hope, she can trust, and thus she rejoices in the work of the Lord, even though, at times, by reason of the prevalence of evil, and the struggles of the enemy, that work may seem "dull work."—*Sunday School Journal.*

HEBDOMADARY.

SUNDAY, April 1—*The Sunday Next before Easter.*—We are now entering upon the Holy Week; or, as it was used to be called, "the great week;" because, as St. Chrysostom teaches, "great things were then wrought for us by the Lord." This Sunday is commonly called Palm Sunday; in memory of the triumphal entry of our Lord into Jerusalem five days before His crucifixion. The teaching of the Church brings before us the consideration of Christ's sufferings. In the Collect we commemorate His sufferings, not only upon the cross, but during His whole life in the flesh. We thank God for His love to mankind, in that "He spared not His own Son," but resigned Him to suffering and death for our salvation; and we adore the Son, who submitted to such humiliation. We pray that our hearts may be touched, and that we may have the strength, as well as the will, to follow Him in His sufferings, that we may be partakers of His glory.

TUESDAY, April 3—*St. Richard, B. C.*—St. Richard was Bishop of Chichester, from 1245 to 1253, and devoted himself wholly, both his possessions and his personal labours, to the welfare of his flock.

WEDNESDAY, April 4—*St. Ambrose, B. C. D.*—This saint, who is commemorated by our Church to-day, was one of the most remarkable of the Fathers; and the union of humility with inflexible courage, in all things pertaining to his office, is most conspicuous. He was reluctantly made Bishop of Milan in 374, in which capacity he was the friend of emperors, as well as their stern rebuker when guilty of sin. One memorable circumstance in St. Ambrose's life was the share he had in St. Augustine's conversion, who was by him baptized and received into Christ's Church. This holy man died on Easter Eve, April 4th, in the year 397.

FOR THE YOUNG.

THE DISINHERITED SON.

'More than three hundred years ago there lived a powerful knight named Earl David, of Crawford, a descendant of the Scottish family of the Lindsays. He had one son named Alexander, who was the heir of all the estates and honours of Crawford, and not only so, but during his father's life time he held the earldom in fee, that is to say, he held the land, but acknowledged his father as superior. Is not this the way,' asked Miss Walton, 'that God deals with us? He not only makes us heirs of heaven, but gives us a present taste of inheritance.'

'Please, Ma'am, that's what you said in our lesson,' answered Mary.

'Yes,' continued Miss Walton; 'and this is an example of the same kind of dealing among men. Besides the earldom of Crawford, Alexander also held the barony of Glenesk, so that he had plenty of riches, and was able to live as he liked, independent of Earl David, his father. It was his father who *gave* him his riches, but by being independent of him, I mean that his father did not control him in the use of them; and I am sorry to say, that instead of using them wisely and rightly, and honouring and loving his father for his kindness in giving them to him, he joined himself to a band of ruffians, seized his father's fortress of Dunboy, and spent his days as a common robber, or bandit, as such robbers are called.'

'A robber! although he was so rich!' cried the girls.

'Yes;' continued Miss Walton; 'it was not because he was in want that he turned robber, but from the love of plunder and violence. He oppressed his tenants, was cruel to the clergy, and by force compelled all the surrounding country to pay him a tax called "black mail." If any had refused to do so, he would have driven away their cattle, and destroyed their homes. In those days men of rank often led this kind of life, and yet were not looked upon as robbers are in these days. They often had many good qualities, and were free and generous in disposition, which made them beloved by their followers, and even by others also; but this was not the case with Alexander. So reckless, so cruel, and so wicked was he, that he was surnamed the "wicked or evil master of Crawford." But now I will tell you the most dreadful thing of all about him: he was not only cruel to his own tenants, but he actually attacked his old father in one of his castles, and threatened to kill both him and his mother. So much dread did Earl David feel of his son, that he appealed to the king for help and protection against him. When the wicked master heard that his father had done this, he was frightened, and professed great sorrow for his past conduct; and going to the Archbishop of St. Andrew's, persuaded him of the truth of his penitence, and entreated him to intercede for him with his father. The kind old man was only too willing to listen to the archbishop, and in a very short time received his reckless son with hearty good-will into his favour again, engaging to confirm him in the fee of the earldom on condition of his not returning to his evil ways, and of his banishing from his company all his wicked followers. But, on the other hand, if he did not keep these conditions, the earldom was to be taken from him. The wicked master made fair promises, and still professed sorrow for his behaviour to his father. This did not, however, last long. No sooner did he think himself safe in his possessions, than his evil nature again broke out with greater violence than ever. He robbed, and often murdered, all who came in his way, and was guilty of all kinds of violence. He again besieged his father's castles with the intention of murdering him, and at length actually succeeded in capturing him at a place named Finhaven. Something, however, made him desist from murdering the poor old man, and instead of doing so, he imprisoned him in one of his own dungeons, and kept him there twelve weeks. Do you know what a dungeon is?'

'Please, Ma'am, it's a cold dark cellar under ground, isn't it?' asked Hester.

'Yes, not always perhaps quite dark, but very often nearly so, and cold and dismal. In such a place this wicked master shut up his old father. At the end of the twelve weeks Earl David gained his freedom, but was again captured and carried by force to Brechin, where his son once more confined him for fifteen days. Alexander also stole a great deal of money, and all the valuable papers he could find. Still, however, this wicked son was restrained from imbruing his hands in his father's blood, and once more Earl David gained his liberty, and a second time appealed to the king. This time he said he could show no mercy, but should certainly disinherit his rebellious son. The wicked master did not pretend to deny anything which was laid to his charge, and throwing himself before the king, he begged for mercy. The king said, however, that he could show no mercy, and according to the Scottish law, he was condemned to death, and all his lands and possessions were to be taken from him and his children after him. The heart of the father, however, still yearned toward his son, and though he wished him to be punished, he could not bear that he should be put to death, hoping, perhaps, that he might still repent. Through the intercession of the father, the king agreed to spare the life of the wicked master, but at the same time that his life was spared, he was himself disinherited, and all his posterity were for ever cut off from the succession to the estates and honours of Crawford. The wicked master acquiesced in this punishment, and with his own mouth and free-will renounced all right and claim to the lands of the Earldom of Crawford, confessing at the same time that he had sinned grievously and enormously against his father. He then, in presence of his father, in a public street of the town of Dundee, stretched out his right-hand, and bound himself to the renunciation of all right of succession. The property was then, by Earl David, willed over to another person, who became heir instead of the wicked master, not by birth but by gift. I must tell you what became of Alexander afterward. In about a year from this time, he was killed in a fight with a cobbler of Dundee, and his poor old father, worn out and broken-hearted, soon died also, after a lingering illness, in one of his own castles.'

'Oh, what a wicked man he was!' cried Agnes; 'he did *really* kill his father after all.'

'Yes,' replied Miss Walton; 'his conduct surely did. But, now, I hope you remember why I told you this story. As by his own sin this wicked master lost his inheritance, which he was in part enjoying even during his father's life-time; so we, by our own sins, may lose our heavenly inheritance, even though we have been baptized, and made members of Christ, children of God, and inheritors of the kingdom of heaven.'

'Please, Ma'am,' said Ruth, 'the father was patient with his son for a long time.'

'Is not that, too, like God's dealings with us?' asked Miss Walton.

'Yes, Ma'am,' replied two or three.

'He spares us long,' said Miss Walton, 'and continues to us our present blessings, when by our own sins we have justly forfeited them. But do not let us be like the wicked master, and abuse God's goodness toward us, but rather let His goodness lead us to repentance.—*Jackson's Stories and Lessons on the Catechism.*

PRINCE MENSCHIKOFF'S BUTTON.—A very laughable affair has happened, says the correspondent of the London *Post,* in the camp. An English officer, now a prisoner in Sebastopol, had a letter sent him from a young lady in England, to the effect that she "hoped, when he took Menschikoff prisoner, that he would send her a button from his coat, for her to keep as a relic." The letter was forwarded by a flag of truce into Sebastopol, with other letters for prisoners now in the enemy's hands. This letter fell into Menschikoff's own hands, of course to be read ere delivered. On coming to the above passage, he immediately cut a button from his coat, and sent it out under a flag of truce, to be conveyed to the lady, with a remark to the following effect:—"That he had no idea yet of being taken prisoner; but rather than disappoint a young lady of so simple a request, he would fulfil her wish himself before that time arrived."

The best kinds of grapes and running blackberry vines can be trailed or trained to run up on the side and over the house, shed, or barn. There are very many inducements to train them thus. In the first place, the soil would generally be good, or may very easily be made so. In the second place, they would be very convenient. The fruits or products would be at all times under the eye and watchful care of the residents, and very convenient at all stages of their growth.

THE CHURCHMAN.

NEW YORK, MARCH 29, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

We agree with the *principle* laid down by "*A Christian Catholic Presbyter;*" but he is most unhappy in his illustration of its *practice*,—nay, the instances he cites are ridiculously hypercritical. We shall be glad to hear from him in a less cynical vein.

D. D. F. must excuse us; but he is altogether in error as to the subject on which he writes. His views are out of all religious order, and Catholic propriety.

NOTES OF THE WEEK.

—Our respected Provisional Bishop is again in the midst of us, diligently prosecuting the arduous labours of his Episcopate. He held Confirmations, it will be seen, at two of our city churches last Sunday, preaching on both occasions; and the brief notes we have given of his discourses will show, that as well as being characterized by his uniform soundness of doctrine, and animated by that fervor of truth which he always displays, they had an especial and most seasonable bearing on individual duty, and a peculiar applicability to the earnest fulfilment of that which is so religiously involved in the social relations. Leaving the mere abstractions of theology, he seeks to introduce religion into all the provinces of life, showing how every act may be hallowed when performed under its influence, and how the most active career may yet be one of real and unremitting holiness. Parents, among others, have been faithfully addressed, not only as to the importance of their position, and the extent of their responsibility, but how they may co-operate with the Church which provides the means of grace for their children, equally with themselves. They have particularly been reminded of the importance of those baptismal vows under which young and old alike are placed, and of the special covenant existing between God and themselves, in their parental capacity. Thus is there being accomplished a great practical work by our earnest-minded Bishop; and this, too, extending to the poorest districts, where the missionary labours of the Church are so urgently needed. Clergy as well as people cannot fail to be benefitted by such a course.

—We have admitted an article, under our appropriate head, and upon the reasonable principle of *audi alteram partem*, in defence of the still-pending "Memorial;" and opposed though we are to some of the things that are sought for by that document—yet approving of others—we are not afraid to invite our readers to a candid perusal of the communication in question, in which, we cannot but think, there will be found a pretty forcible argument in favour of the view we have taken of the subject. We object to throwing open our Holy Orders to those who are alien to and at variance with the Church; and we also object to any tampering with the Prayer Book, to suit their schismatical, or it may be heretical fancies. Now our correspondent—for whose character and attainments we have the highest respect—puts the case in a two-fold form. If ours is *the* Church, it is first argued, those outside her pale have "a claim upon us that we cannot shake off without shaking off the claims of the Gospel," and therefore she must proceed to "save men wherever she can, by all the means and modes which may bring them under the sound, the teaching, the influence, and the spirit of truth." But how can she do this, if she has no *distinctive* teaching of her own; or if such teaching is to change its shapes, and thereby unsettle its principles, or even shift its ground, so as to be *adapted* to the reception of those who take exceptions to it in its fulness and integrity? Next, it is argued, that if ours is merely *a* Church—though we scarcely understand what is here meant, unless it be the supposition that she is only a sect—she can only in that case refuse to generalize her principles, and lower her standard, on a sectarian plea,—"because," it is plausibly stated, "as *a* Church we really profess to be not so much an expanding comprehensive body, that stretches out its arms to the world's calls, but rather a conservative body, one among the many ecclesiastical expressions or types of religious life, and therefore by its very organization not called upon to do what seems to be done or doing beyond our pale." But in neither of these phases of argument—ingenious though they be—is there any solid reasoning on the great point in dispute. Ours is undoubtedly a branch of the Church Catholic and Apostolic; and the very fact of her being so, imposes upon her the obligation of being faithful to the principles of that divine institution. She must, in the first place, "contend earnestly for the Faith once delivered to the Saints;" she must, in the next place, "hold fast the form of sound words" which has been committed to her; and, again, she must "be ready with all faithful diligence to drive away all erroneous and strange doctrine, contrary to God's Word,"—that is, as she herself has received, and professes such doctrine. How, then, can she do this, if she is to receive into her arms those who dispute that "Faith," who object to those "sound words," and who hold what she herself considers "erroneous and strange doctrine?" It is all very fine to talk about "expansion," and "extension," so as to make "the Church of our choice and the Church of our love, a more efficient mother in gathering in her lost children over the wide world." But *integrity* must never be sacrificed to *sentiment*. The objection to what the memorialists would give up in the Church, proceeds from the *intellect*, not from the *spirit*; and all the latitudinarian doctrines we are to bow before, or fraternize with, are *not* the fruits of the *Spirit*, but merely the issue of a captious *intellect*, and the offspring of the lower passions. God forbid that all true Churchmen should not yearn after a "consummation devoutly to be wished" like that. Let us try to do it all—let us try to do it actively, earnestly, prayerfully. But not by surrendering one iota of the "Faith," or sacrificing a single syllable of a "sound word" —not by compromising for the sake of comprehension, or by yielding, even on the plea of peace, what we ought to hold fast on the score of faithfulness. Let "the lost children be gathered in, whenever they can," to the Church's fold; but let them not find that she has either falsified or stultified herself in the process, and that instead of her having shown then "a more excellent way," she has only adopted their own, and fringed it with a meretricious and mischievous ornament.

—We give elsewhere the draft of the Church Property Bill, which has passed the New York Senate by a vote of twenty-six to four. Should it pass into law, it will have the effect of repealing, verbally at least, all those statutes under which Church Property is held. An examination of its several sections will serve to show how easily property devised by its testators for religious purposes, may pass into the hands of political parties; and looking at the tenure by which a large number of the old grants are secured for the benefit of religious bodies, we cannot but regard, in the practical working of the details of this Bill, very important interests as endangered. The singular unanimity with which these provisions have been adopted on the part of members of the Senate, is to be accounted for by the fact that it originated in the desire of counteracting the attempt on the part of a Prelate of the Church of Rome, and of other individuals, to gain such an absolute and exclusive control over personal property and real estate specifically donated to the service of the Roman Church, as might allow of what was apprehended to be a dangerous, or inconvenient political influence. The counteracting influence that existed in the very constitution and organization of the Roman Church, which serves as a check on any abuse of this power, to the forwarding of individual or even secular interests, was evidently not taken into account. We know an instance in which the chief trustee of property, belonging to the Roman Church, obtained such an influence as awakened the jealousy of his superiors, who drove him to relinquish the rights legally secured to him, removing him, in a compulsory way, from the very sphere of action for which he was especially qualified, and from those duties which with untiring and self-sacrificing zeal he had laboured to discharge, in that cure of souls, for the good of his fellow man, and driving him into a retirement the very negation of his former existence, where his great heart broke, not from repinings at the undisputed fiat, but at the immensity of the sacrifice by which his submission had been accomplished. Rome has its own peculiar arsenal of weapons; and "the faithful" have not yet freed themselves from the superstitious apprehension of the anathema of excommunication. The illustrations, indeed, may not be presented on a scale so grand as formerly; nations no longer are found writhing under imaginary bans; sovereigns are no longer beheld shivering before the gates of the papal palace; nor does an Emperor find his dwelling deserted, and his domestics flying off with abhorrent looks, till he shall expiate his crime by making peace with Rome. Yet the spirit of submission to the grand central authority still exists; and strongest of all in ecclesiastics, the examplars as well as the expositors of Roman doctrine, against whom this Bill was specially intended to be aimed. But in striking at them, our Legislators have struck at all religions and religious corporate bodies; they have done more, they have invaded individual right, and attacked the very foundations, not alone by which all property is held, but by which society, as a body existing by compact, is held together. However, as the subject is treated at large in a separate article, we need not refer to it further in this place.

—A sensible letter on the Training of the Young, from a respected and experienced Presbyter of the Church, will be found in another column. We quite agree with it, that the Sunday School is all very well in its place; and we only wish that more attention were paid to Sunday School teaching than there is, and especially that the Church Catechism, and the distinctive principles of the Church by other means also, were more diligently and more generally taught in our Church Sunday Schools. But still all this will not do as a substitute for the *parental* obligation to "train up a child in the way he should go." The parent must do this, his sacred duty: he must do it by precept, and he must do it by example. And that he may be enabled thus to bring up his children "in the nurture and admonition of the Lord," he must himself have such nurture, and be the object of such admonition, from his spiritual pastor "set over him in the Lord." Here comes in the great duty of the Clergy—the duty of making the religion of those committed to their spiritual charge a real thing, and not sitting down, and folding their hands, when they must be convinced it is all a sham. The Sunday School, therefore, must not be a substitute for ministerial care and diligence, personally and individually, any more than for parental. Our reverend friend, to whose valuable communication we allude, is evidently of this mind. Would that the subject were more earnestly, and more faithfully considered. But we shall hope to hear again from *Presbyter* upon it.

We publish in another place some rather curious correspondence between a Bishop and a Presbyter in the South, on the subject of Christian Union. The mischievous idea prevails there, as elsewhere, it seems, that Churchmen can enter into union, for religious purposes, with those whom the Church repudiates as schismatics, and some of them even as heretics; so that, instead of being "ready, with all faithful diligence, to drive away from the Church all erroneous and strange doctrine"—as our Chief Pastors have all vowed they will be—we find certain of them, ever and anon, acknowledging, and doing all they can to encourage it. The idea is doubtless a pleasant, if not a generous one, of seeking to *ignore* sectarian differences. But the almost certain danger is, that in so doing we may *ignore* some vital truth. The sentiment, "let us agree to differ," is not only plausible, but most agreeable: only we run the risk, in adopting it, of *agreeing* more than *differing*, and that with all sorts of corruptions of doctrine, and various degrees of frittering away of faith. The correspondence in question reads a useful lesson on these points.

—Later arrivals from Europe, it will be seen, confirm the report of Nicholas of Russia's death. But it does not appear that the prospects of peace are, at present, in any degree improved, Nicholas's son and heir, in ascending the throne, having hastened to declare his determination to carry out his father's war policy. The Conference at Vienna, however, had commenced proceedings, though under scarcely altered circumstances, save that of the personal change in the occupant of the throne of the Czar. Things in the Crimea were very much in *statu quo*.

RELIGION INDIVIDUALIZED AND REALIZED.

In winding up our series of cursory remarks on the individuality of religion, we would briefly recapitulate the points we have endeavoured to bring out. We have exposed the fallacy under which Churchmen are too apt to fall,—of their having no individual right of any divine character, but as being merely merged in that of the Church as a body, to which they must not only be subject, but in which their own individuality is lost, and shown that man would not be an accountable being, unless he had his individual right, and personal obligation. We have explained that this individual right is a divine thing, and is not to be taken as a mere abstract and inactive principle; and that as the grace which confers it is from God, it must not be wrapped in a napkin, and hid in the earth, but be employed and made profitable. We have shown that as a necessary consequence, there is attached to it an individual responsibility, to be brought out under the exercise of the faculties of the mind, resolving itself, practically, very much into a question of Ethics,—the science which teaches men their duty and the reasons for it. Having assigned to each of these its due importance, keeping in mind the relation of each individual to the Church, and not forgetting the legitimate power and prerogative of the Church over the individual, we then briefly expatiated on this his individuality in the Church, showing that it is still preserved and perpetuated—that though "one Body, we are many members in that one Body"—and that yet this spiritual incorporation, this mysterious union (spiritual and mysterious by reason of its making us "one with Christ," nay, one with God in Christ), is not a matter for the exercise of the intellect, but for the contemplation of the Spirit. Advancing a little further in the same direction, we showed what was our individual state as members of the Church, and contended that there must be an individual consciousness of our relation to God in Christ—that such must be our individual position in the Church: *collectively* "the body of Christ," yet at the same time, *individually*, "members in particular." We then came to our individuality in the Ordinances of the Church; that as we are severally in union with Christ, and personally the objects of His divine influences, the grace bestowed through his own appointed channels, which are in operation in His Church, was to be conveyed to every one singly who was disposed and who was prepared to receive it. From this the transition was a natural, not to say a necessary one, to our individual interest in the Worship of the Sanctuary, where, two or three being gathered together, He, the Divine Head of the Church, is ever in the midst of them—taking occasion, as this was explained, to show that just as we individualize the relations in which men must stand to God, in their communion with His Holy Spirit, and in their allegiance to His Divine Majesty, should our sense of that duty be strengthened and enforced, which we owe to God as the object of our adoration and praise; and its performance in those solemn rites which His Church has ordained to that great end. Next we adverted to the individual responsibility of the priesthood, more particularly in connection with this subject of Divine Worship, showing that, as the Ministry of the Sanctuary, they lay under peculiar obligations to see that its sacred services are reverently and devoutly performed, both by themselves and the people, being themselves divinely appointed and set apart, "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." We then proceeded to treat of the individuality of our Faith, as that without which everything else in our religion is vain and profitless—that which lies at the foundation of the whole matter—maintaining that "whether it be doctrine or discipline, internal principle or external order; the religious rites, the holy ordinances, the reverential ritualism of the Church; there must, first and above all, be Faith, personal, individual Faith." And, lastly, we briefly considered the indications of that Faith, as an individual thing—as that through which each one is to be saved, and which is therefore called a living and a saving Faith, derived from one only, and that a divine source, being the gift of God—a thing not created by any human reasoning, but implanted in the heart by God's Holy Spirit.

The whole gist, then, of what we have humbly endeavoured to work out, was the individual concern, interest, and participation in all that we have to do with in religion,—its truth, its interests, its obligations, its duties, its ordinances, and, more than all, its *Faith*. We must have and hold, and think and do, all that is enjoined by it, each in his own case, and upon his own responsibility. For though there is certainly an incorporation, yet is there undoubtedly no absorption. It is with every one of us separately, "To his own master he standeth or falleth."

There must, therefore, be a *reality* in our religion, as that individual thing which it is to be made, or it is a mockery, a delusion, and a snare. When the poor woman who sought divine relief at the hands of Jesus, under her severe affliction, said, in the earnest confidence of her faith, "If I may but touch the hem of His garment, I shall be whole," and when, having done this, "straightway the fountain of her issue of blood was dried up, and she felt in her body that she was healed of that plague,"—it was her own individual faith that had made her whole. And so must it be with every one who is in the Church. Each in his own individual capacity must "come unto Christ;" and to each must the force of His assurance individually apply, if it is to apply at all, "Thy faith hath made thee whole, go in peace." That woman's faith was secret, silent, embedded deep in her heart; it had no dependence upon others—it was not even a participation, let alone a substitution. As has been well observed of her, "she said no word about it, never proclaimed it, but kept it within, brooding over it, until, though voiceless, it issued in an act." Not that, as the same eminent divine who has thus remarked goes on to show, "it is wrong to proclaim our faith; far from it; confession of faith, as well as confession of sin, is imperatively demanded as a condition of our covenant with God; and because our Lord sometimes asks, 'Believest thou that I can do this?' or the sinner sometimes exclaims, 'I believe that Thou art the Christ,' it has passed on into a custom in the Church, in creeds and confessions, that *every* Christian should say aloud and before the world, 'I believe;' and St. Paul says, 'With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation.'" This, then, is the exemplification, as it is also the explication, of individual faith.

But while it is thus, it must be *real*, if it is to be vital. And what were it without this, but a mere playing with that which is the most solemn thing with which we have to do? And it has to be made manifest, it has to be expressed. "It must be remembered," says the writer already quoted, "that there are public duties in religion, as well as private, public acts, for instance, in worship, public acts of praise and prayer, public acts of testimony toward man, and public acts of confession toward God. Exertion in regard to these public acts, some degree of sacrifice in their performance, some degree of shame (should it be so) must be willingly incurred as one portion of the duty which we owe to the service of God." And then, describing those who neglect these plain public duties, who shrink back from these public professions of their faith, he adds—"They think they may touch Christ in secret, and receive all the benefits of His healing power, and retire within themselves and say nothing." But this were an individuality, not of faith, but of faithlessness and contumely. They who thus act—and alas! is not their name legion?—are individually "none of His."

They are neither true toward God, nor true toward themselves. Even if there be a certain belief, and a degree of devotion in its assurances, no spurious sensitiveness, or any self-opinionated complacency, must prevail over a plain, an incumbent public duty. "Our religion is one specially of propagation. It is not meant to contain a mere ideal faith, but one of practical expansion and increase. It is not a lamp given us to go and hide in our chamber, or under a bushel, or a bed, but a light to be handed from ourselves to others, and to be set in a candlestick and to give light to those that are in the house." Upon each of us, then, does this duty rest; and it rests upon us as our personal, individual obligation. Every signal act of religious duty is altogether an *act* of that faith by which we are saved, and one, therefore, which, as a test of our sincerity, can never with impunity be neglected. "By their fruits ye shall know them." We must severally recognize, moreover, His presence, and yield to His influence. For of what use is it to any one of us, in our own separate case, unless we individually receive the grace to be imparted, and exhibit its power each in our own life and conversation in the Church and in the world?

Individuality, then, is essential to our participation in these privileges, to our appropriation of these blessings. And the very principle is elevating, as is the operation vitalizing. It belongs especially to the more ennobling faculties. A distinguished Christian philosopher has illustrated it thus,—"In the very lowest link in the vast mysterious chain of being, there is an effort, although scarcely apparent, at individualization; but it is almost lost in the mere nature. A little higher up, the individual is apparent and separate, but subordinate to anything in man. At length the animal rises to be on a par with the lowest power of the human nature. There are some of our natural desires which only remain in our most perfect state on earth as means of the higher power acting."* Thus is our individualization, in any sense, worthy of our utmost regard; but above all else is it so as it is applied to that which is before everything else in this life—our spiritual interests, our everlasting happiness, as promoted by God's grace, as secured through his love. And what object so worthy of our "higher power acting," to what means can our "natural desires" be ever applied, equal to the end and aim of our very existence—the honour and glory of Him who gave it?

But, as we have also endeavoured to show, with an ever abiding sense of our individuality in religion, in its faith and in its practice, there must also be a constant assurance of our reality. Insincerity is odious in anything; but in holy things it is impious. To make a pretence of virtue, were deceit; but to make a sham of religion, is perdition. And is it not insincerity, is it not a sham, with such as profess that they know God, but in works deny Him, and who, in His Holy Temple, draw near to Him with their mouths, and honour Him with their lips, while their hearts are far from Him? Happy, then, are they who escape this corroding evil of the age—who come out from among the crowd, and take their own individual part in this the most momentous of all concerns, and let that part be a reality.

"Oh! timely happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view,
Which evermore makes all things new!"†

RELIGIOUS LIBERTY.

The newspaper organ of the Jews in this city has adduced the recent Judaical outrage upon Christianity, at the Legislative Dinner at the Astor House, as an illustration of religious liberty. It refers also to the occasional practice of the Legislature of this and some other States, of making use, as it styles it, "of the services of Ministers of the Hebrew *Faith* (!) for the purpose of opening their deliberations *with prayer*,"—eulogizing it as "one of the many advantages derivable from the liberal spirit of the American Constitution, and deserving of the especial regard of our foreign readers, particularly those residing in the British Empire,"—while the other, the latest instance, is gloried in, as "peculiarly illustrating the sociality enjoyed by our citizens in common, from the States being untrammelled by a connection with a State Church."

Now we will yield to none, whether Jew or Christian, in grateful regard for religious liberty. We believe, to quote the words of an enlightened political writer, not only "that civil liberty cannot long be separated from religious liberty without danger, and ultimately without destruction to both," but that, "wherever religious liberty exists, it will, first or last, bring in and establish political liberty,"—nay, more, that "it is impossible to imagine that a religion breathing the spirit of mercy and benevolence, teaching the forgiveness of injuries, the exercise of charity, and the return of good for evil, to be so perverted as to breathe the spirit of persecution, of discord, and vengeance." But this religious *liberty* is not religious *license*. Religion is a divine thing, and must not be made a matter of indifference. Every man has a right to be unmolested, nay, to be protected, in his religion, be it what it may, so that it does not conflict with the religious interests of society at large. If one religion is more likely to do this than another, it is Judaism, since it proceeds upon the principle that our common Christianity is a lie—that its Divine Founder was an impostor—and that Christians are miserable dupes. But even this, which in every true Christian's estimation, is horrid blasphemy—even this has toleration; only let it keep itself from offensive obtrusion upon a Christian community.

In the case, however, to which the Jewish journalist more immediately alludes, it was just that sort of offensive obtrusion which cannot be tolerated by a Christian people with any degree of faithfulness to that religion which more or less pervades the great mass of society—upon the principles of which many of its laws and institutions are founded—and which is, in fact, virtually recognized as part and parcel of the law. The *Christian* Sabbath, for instance, not the *Jewish*, is established by the law of the land, as well as by the law of the Gospel.

This obtrusion was made strikingly manifest by the particular proceeding adverted to as the illustration, and of which we spoke strongly in our last paper. The Jewish journal gives an apparently *verbatim* report of the Rabbi's speech, when he so incongruously, not to say impiously, stood up to respond *for the Clergy*—the Ministers of that religion which all the while he derided as an imposture! The Christian men who had not only the faithlessness to permit, but the audacity to design, such an outrage upon their religion, must indeed have been very hollow and heartless in its profession, or they could never have had to do with any thing so audacious and so insulting to their most Holy Faith. The very terms of the Jew's response were but an aggravation of the offence. He was replying, it will be remembered, to the toast of a Clergy, from whom, it declared, that Christian company looked "for sincerity, truth, and admonition." "Sincerity!" exclaimed the Jew—"how base must be the hireling who, in the exercise of his sacred functions, *imposes upon his flock and tries to deceive mankind!*" What a piece of sarcasm was not this from one who, as a Jew, must really and truly hold, that every Christian Minister does "impose upon his flock," and not only "tries to deceive mankind," but succeeds in doing so! For such, be it remembered, is the Jewish opinion of the Christian religion,—the opinion, namely, that it is a cheat and a lie—its Divine Author, O, awful blasphemy! an arrant impostor—and His Gospel Dispensation "a cunningly devised fable!"

"Truth!" again he exclaimed, "we teach *you* the Word of God; and however *our interpretations* of that Word may vary, however much *our opinions*, as men, may conflict, the Word of God is true, and standeth forever!" While he, as a Jew, repudiated in his heart all the time that very Word of God on which the assembly before him, as Christian men, rested all their faith and hope! In the Christian's estimation, it is the Jews "who turn the Truth of God into a lie"—his holy religion tells him so, distinctly. His great truth is "the truth as it is in Jesus"—that very truth which the Jews reject and deride; and the same to which the Saviour Himself referred when He said to His disciples, "Howbeit, when He, the Spirit Truth, is come, He will guide you into all truth." What a mockery, then, for Christians to pretend to receive religious truth at the hands of a Jew!

Then came the "admonition," which this Christian assembly's toast demanded of the Jew. And how did the Jew admonish Christians? How, but by insinuating, as in his sincerity and truth, such as it was, he was bound to do, that the falsehood of their religion was a fearful thing, since "lying lips," as he reminded them, "are an abomination to the Lord;" and his religion teaches, that the confession of faith which falls from Christian lips, is a "lying" confession. One sentiment, in connection with his idea of truth, was certainly remarkable. "No fawning," he said, "no flattery must proceed from the tongue of him who is appointed to speak the word that reviveth the weary; he must not bend the knee before the Baal of popularity, nor yet flirt with the alluring seductions of worldly advantage. *But firmly, yet meekly, he must exhort, reprove, admonish, the many as the few, the high as well as the low.*" What a satire was not this upon all the hollow-heartedness he saw before him! "*These* Christians!" must he not mentally have exclaimed, as he resumed his seat, "who suffer me, a Jew, an unbeliever in, a railer against, their religion, to lecture *them* upon religious truth, when they know I think what they call such is impious falsehood! *These*, the followers of that Jesus whom they are well aware that I, whom yet, as a Master in Israel, they have called up to admonish them, regard as an impostor! *Proh pudor!*"

In short, the more closely one looks into it, the more monstrous it all appears. And they who arranged, and they who submitted to all the disgrace and degradation it involved, are, Heaven save the mark! our Christian Legislators! May we not reiterate still more emphatically, the exclamation, *O tempora, O mores!*

Truly has it been said of *civil* liberty, "what terrible enormities have there not been committed in *thy* name!" And may we not say of *religious* liberty, "for what awful mockeries hast not *thou* been made the pretext!"

* Coleridge. † Keble.

THE REVILERS OF CHRISTIANITY.

We are not much surprised that a time-serving and unscrupulous newspaper like the *Courier and Enquirer*, should wince under the animadversions we had lately occasion to make upon the shameless appropriation of its columns to a Jew to revile the Christian religion; but we certainly are somewhat astonished, that one who passes himself off as a General Officer in an honourable service like that of the army, and "with all his blushing honours" (such as they are) "thick upon him," should not think it too vile and degrading to answer us, not by excuse or by argument, not by any endeavour to vindicate or justify the outrage committed, but by an outpouring of scurrility and abuse that would do no discredit to Billingsgate. This, in one who, like Shakespeare's Bolingbroke, has had occasion to sigh and exclaim, "Leaving me no sign, save men's opinions, and my living blood, to show the world I am a gentleman!" Thus, where one might not unreasonably have expected to find at least, in the man of the world, the gentleman, there has appeared the mere hector and the braggart; and we are called into an arena where neither truth nor justice, neither sense nor reason, is to be of any account, but where the vileness of invective and grossness of vituperation will alone prevail.

"Where impudence makes decency submit,
Where slang is humour, and abuse is wit."

We should indeed be ashamed of ourselves were we to be drawn by our scurrilous contemporary into so miserable a conflict. It would ill accord with the character of such a journal as ours to be bandying wretched personalities with one so utterly lost to all sense of not only religious but moral propriety. We exposed, as we had a perfect right to do, an infamous attempt to vilify and malign our common Christianity, which a professedly Christian journalist had been so base as to allow a *Jew* the opportunity of making in his paper. The gross offence is not denied, is not even defended,—nay, it is confessed he got so afraid of the vile proceeding, that although he had promised the prostitution of his columns for a series of such malignant attacks, he had not the courage to permit their continuance! Could there well be anything more self-condemnatory than this? His very remorse, if it deserved to be considered such, was an acknowledgment of his misdoing, and warranted our condemnation. We exposed it as an outrage upon all Christian decency, and we denounced it as being calculated to have a most pernicious effect upon society, and particularly upon young men. And we appeal to any sincere and sober-minded Christian man, if there was not a sufficient cause for the worst apprehension in such a case. "Evil communications corrupt good manners." And the baleful influence was likely, we well knew, to be all the more mischievous, exerted as it was by a journal which professes a sort of *friendship* for, and connection with the Church. It is impossible for the Church to avoid the scandal of such pretensions; but it was only on that account all the more needful that a Church journal should not shrink from taking the part we did, in holding it up to at least the reprobation of Churchmen, as an opprobrium and a disgrace, and in doing so to warn them against the insidious quarter whence the contamination proceeded. We dare say that by such an exposure, he felt, like Demetrius, that "this his craft was in danger to be set at naught"—that craft by which, like the heathen man of Ephesus, he "has his wealth"; and hence, no doubt, the secret of his wrath against us. But what has the cause of Christian truth to do with any such paltry consideration as that? Or what have personalties to do with such a case? To have recourse to these is only a proof of the vileness of the cause in which men are employed; and while we can well afford to despise, we should only be disgraced by replying to them.

The *Courier* will not tolerate, it declares, a *lecture* from *us*, upon this or any other subject. But he will endure one, perhaps, from the Father of his Country; and we will therefore take the liberty of quoting a short but emphatic one for his benefit—only begging him to remember, that what is spoken of must be something real, actual, positive: not Judaism one day, Popery another, Socinianism another, and some still different *ism* another. "In vain," said our immortal Washington, "would that man claim the tribute of patriotism, who should labour to subvert that great pillar of human happiness, that firmest prop of the duties of men and citizens, the Christian religion. And let us with caution indulge the supposition, that morality can be maintained without this religion. Whatever may be conceded to the influence of a refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle."

THOUGHTS ON CURRENT EVENTS.

The present relations between the Pope and the kingdom of Sardinia are noteworthy. The late king of Sardinia, Charles Albert, put himself at the head of the liberal movement in Italy. His course cost him first his crown and then his life. But his son has succeeded as the sovereign of a limited and constitutional monarchy. Its constitution is an imitation of that of England, with its two chambers and responsible ministry. It works better than imitation constitutions have generally done, and is probably the best government which any part of Italy has ever seen. The people are Romanists, probably those above the lowest ranks are neither very zealous nor very sincere. The Church is rich and the government poor, and like other poor governments not indisposed to plunder. A bill has been introduced into the Sardinian Parliament, perhaps passed, for regulating the property of Convents. It is not, like the English measures under Henry VIII., a mere plan of confiscation. The existing monks and nuns are to be provided for, either by places in reserved convents or by pensions, but they are to have no successors, and the State is to be the heir general of them all. That this is not a just law, seems plain enough, and we do not wonder that the Sardinian clergy resisted it to the utmost of their power; or that the Pope countenanced and aided them in their resistance. It would have been nothing more than right that the property belonging to the monasteries and nunneries, should, as death carries off the present proprietors, have been applied to the propagation and maintenance of Christianity. We believe that it would not be more than sufficient for that purpose. We are not acquainted with the history of Church property in the North of Italy, and do not know what is the reason that the secular clergy of the Sardinian estates are without property. But we believe such to be the fact. It seems that they are supported by stipends out of the treasury. To the extent of these stipends, the government had, for aught that we know, a fair claim on the surplus of the monastic property, after providing for the wants of the existing monks and nuns.

At all events it was a secular matter, not a spiritual one, and fell properly under the jurisdiction of the civil government. They may have erred, probably they did; they may have designedly done so, most probably they were not as scrupulous as men ought to be. But it was a case clearly within the civil jurisdiction. It runs nearly on all fours with the British and Canadian Parliaments in the matter of the Clergy Reserves; but is not quite so plain and undeniable an act of usury. The Pope, however, thought it a convenient opportunity to undeceive Mr. Chandler and his other advocates in this country. He has declared the law void, is about to excommunicate all who have had or shall have any part, either in enacting it or in carrying it into effect. Moreover, he is talking of laying the Sub-Alpine kingdom, as he calls it, under an interdict.

One of the Parisian papers has been at the pains of explaining to the wretched subjects of this unfortunate kingdom what will be their condition in case their heretical government should persevere in its wicked designs. Under an interdict, which is an interdiction or prohibition of religious services, no child can be baptized, no person married or buried with religious rites. No mass celebrated or sermon preached in the presence of a layman, and no Sacraments administered except to those who are in the agonies of death. It is, in short, a sort of spiritual blockade, intended to produce a famine of the Word and Sacraments, as the blockades of the temporal powers of the earth are intended to produce a famine of the necessaries of the temporal life.

It is not easy to imagine a more horrible idea than that of withdrawing from a whole nation the means of grace, and that too, for the fault, not of the people, but of their rulers. The crime of those who conceived the horrible idea is the greater, that at the time of the invention, the people had nothing to say in the choice of their rulers. It is probably true, that in this very instance, the majority of the subjects of the king of Sardinia are in that predicament.

But this iniquity is not perpetrated without an object, and what is that object? It is to induce the people, unable to bear the spiritual privations to which they are thus subjected, to rise upon their rulers, and by force compel them either to rescind the measure which is obnoxious to the Church, or to abandon their positions. Now here we have an answer to Mr. Chandler's view of the Papal authority, not derived from the pages of theoretical writers who lived in a dark age, or even been taken from the action of the Pope of some bygone era. Here we have the acts of the reigning Pope, bearing date in the year 1855, annulling the civil acts of an independent civil government, and taking measures to induce the subjects of that government to revolt.

It is quite manifest, then, that if Pius IX. does not fully act out the part of Gregory VII., it is not because Rome is changed but because the world is changed. Pius is born too late for the course which he has adopted, and has no hope of seeing the king of Sardinia waiting half-naked at his castle gate for several days and nights, in order to obtain his pardon.

It is much more probable that, even in Italy, the result will now be that the kingdom of Sardinia and its dependencies will be lost to the Church of Rome, than that Rome should gain anything by this strange movement. But this only shows the weakness of the reigning Pope and his admirers, not that Rome is less arrogant, overbearing, or cruel than in the eleventh century. H. D. E.

Baltimore, March 26, 1855.

CHURCH PROPERTY BILL.

We have placed the Church Property Bill before our readers for their inspection. Was ever a more monstrous, and impiously bold act of legislation conceived? We are prepared to show that our legislators, in the act of framing and almost unanimously passing this Bill, have assumed an infidel position; and presented themselves in the light of a Christian body persecuting Christianity. If religious bodies can have no right to transfer property except under conditions stated in this Bill, no right, differing from this, can pertain to other bodies. Society demands for all equal rights, but the limitation of the rights of one body or one class of men, is the giving a preference to other bodies and other classes of men; the very first Section of this Bill steps over the bounds of equal right, abnegates so far as words and a summary legislative act can do, the very condition by which society subsists. If the men who compiled this speculative law and who wish to have its provisions, as stated, enforced, were Christians, they would see in the present possession of the right of holding property on the part of ecclesiastical personages and religious bodies, the means for the sustaining of that society of which legislatures are the offspring. We claim for every man, whoever he may be, the individual right to hold property. In entering on an ecclesiastical office, or into a religious body, no man can be held to give up his rights; and, at the most, ecclesiastical bodies hold it only for the good of society. This law carried out in the principle on which it is constructed, would not allow any legislative body to hold and control its property; nor would the city of New York, or the Government of the United States have any hold on that they now possess. Nor will it allow of any ecclesiastic or any religious body to be individually sued. This is what comes of making a special issue against religion. Let our legislators beware of running counter to the organization of society, of instituting a persecution against religious bodies; these religious bodies may take up the matter for themselves, and should a religious rallying-cry be raised, present parties and present public men may be broken down before it; giving place to a more enlarged and liberal legislation, which shall recognize the natural right of men, guaranteed by the Constitution of this country and enforced by that of this State. These rights were derived from God above, and with no man or body of men lies authority to trench on them. Our legislators, in this act, are stretching forth a sacrilegious hand not only against the foundations of society but of religion; theirs is the interference with the liberty of individual volition and action in a matter as between man and God—the liberty of donating to His service, in what way and form may be thought fit, the means of propagating religious truth, and perpetuating religious institutions. Where in Scripture, or in reason, or in right, or in the Constitution of the United States, or in State laws developed in harmony with it, couches the idea that all property donated for religious purposes must be held by religious bodies, and in default of this, must lapse into the hands of the whole body of people of this State? Gentlemen at Albany have most certainly transcended their constitutional powers. Assuredly, if there is one provision more stringent than another, it is that there shall be no entailment of property. But that there should be no devise of property to any individual holding ecclesiastical office, was never contemplated, and, we will add, never could have been provided for by the constructors of either of those institutions, so inimical would such a provision have been to the elementary principles of which they are the natural development. The very restrictions of the Bill assume that Roman ecclesiastics have a present right to hold property. How came they by this right? Its foundation lying deep as the foundations of society, it is in a manner self-existent, and as no legislation gave, no legislation can take it away. This position is incontrovertible. We assume no special privileges for ecclesiastics, but we denounce any interference with equal rights. This Bill forces distinctions amid men, and that for a limited and specific purpose; it further draws a distinction, in respect to property, between that held by ecclesiastics and that by corporate bodies. The doctrine involved in this proceeding must strike the community with horror if unbared, did the proceeding not carry the imbecility of its authorship on its very face, being rendered nugatory by the fact that herein our legislators have transcended their powers. The religious communities of this State, other than Roman Catholic, not dreaming of its reaction on themselves, have viewed the different stages of its passage with complacency; yet we may be sure that the Roman Catholics against whom its stringent provisions are purposely directed, perceive the flimsiness of this tangled web of words, and have a better knowledge of human rights and of constitutional privileges than to feel alarmed. Society itself forms their phalanx of protection; every religious sect, the members of the Church of Christ itself, will band, in their favour, in opposition to such an enactment if consummated. In the reaction thus occasioned, the Roman body may possibly gain yet new concessions. If not perjury to the Constitution, false legislation has been sanctioned. False legislation must in the end prove powerless: it can neither create rights nor destroy them. Its object, whatever it be, must be lost; committing wrong, it will incite to corresponding wrong. Roman Catholics were never yet found wanting in a full appreciation of any rights pertaining to them or any privileges granted them; where these were doubtful, casuistry and diplomacy, intrigue and interest, have done the rest. The laws of primogeniture go as far as laws can go in the direction of restriction as to devise of property. The provisions of the Bill in question, though entrenching equally on the rights of all, have a peculiarly offensive bearing on the Methodist Community, in a mode relating to the organic structure of that community, which can scarcely be called an assemblage of corporate bodies. We have said enough to show that the measure, if passed, will have a terrible recoil—the more fearful that it is now unlooked for, that the reaction will be general, and that all classes of men, without reference to party and with their deepest and most sacred sympathies powerfully stirred, will, if the need be presented, hurl these impious and presumptuous legislators from the seats, the powers of which they thus pervert.

NOTES AND COMMENTS.

No Sympathy with Religious Error.—We are happy to find ourselves not entirely alone in the view we have taken of the degrading homage paid to the manes of the pugilist Poole; and that, of the journalists who have followed in our wake in deprecating the circumstances attendant on his obsequies, so far as these were indicative of the low moral standard of human dignity and action commonly prevalent, we may now reckon *The Episcopal Recorder*. That we have not alone been "faithful found", is certainly a welcome discovery; but in searching for the source of so much depravity as has been exhibited, with a view to a remedy, it is not to be forgotten that the amazing and humiliating spectacle we have beheld—religion, on a scale far exceeding in pomp any at the command of its "true worshippers", brought into the service of the devil—is mainly ascribable to the latitudinarian scope of too many professedly Christian journals. The want of holding in view the fixed principles of right moral action, and the practice of pandering to the liberalism of the day—a liberalism striving to divest itself not alone of conventional forms of thought, but of all regard for what is inherently sacred, or that may properly command the reverence of the mind and heart—has left the mass of men without corrective guide to their own evil and riotous passions. When the Gospel in its primitive purity, and its sacred principles in their truthful severity, are correctly held forth and recommended; when the landmarks which the Fathers have set shall be pointed to by the leaders of public sentiment; when the Church shall be heard, not by irresponsible and unqualified assumers of her authoritative teaching, but by those who are duly commissioned to make manifest the true spirit of her doctrines and the character of her solemn ordinances; then alone may we look for the day-spring from on high to visit the benighted souls, who, under the delusion that they were enacting a Christian deed—a result of the false teachings of the day—closed around the remains of the victim of the Stanwix tragedy.

Low View of the Church.—Even the Sects, or some of them, are beginning to see that there is such a thing as *a low view of the Church*. A Sectarian paper in the West takes to task a "Congregational Minister" for making the following remarks in a recent conversation,—

> The Church is an excellent organization, but *is not to be regarded as of Divine authority*, any more than the Bible Society. The Church, the Bible Society, and the Order of Independent Masons are each valuable organizations, and it may be admitted, of those the first mentioned is the best, but one is as much of Divine authority as the other, and really for the immediate purposes of the Order—the promotion of universal brotherhood—the last named is of more value.

This plain-spoken avowal, the journalist thinks, "explains some of the remarkable movements of the age",—adding, that "there is a class of Ministers who appear to regard the Church as a sort of moral reform society, in which they may ride or drive their hobbies *ad libitum*; and the Gospel, as they hold it, is a compound made up of truth and of their mistaken views on questions of political and moral reform." But where is the schismatical Sect—the community, that is, *cut off* from the Church Catholic and Apostolic, by which the Church is not so regarded? This Church—the only body which can deserve the name—was instituted by our Blessed Lord, and organized by His Apostles. As St. Paul enjoins, there must be no schism in this body; and, as the same Apostle charges the Ephesians, we must keep the unity of the Spirit in the bond of peace, because there is but one God, one Faith, one Baptism, and one Body of Christ. *All*, therefore, who are now separated from that one Body have not only a "*low* view of the Church", but no right view whatever.

Religion Prostituted.—Who is it that prostitute Religion? Who but they that, like the secular contemporary whose vile onslaught upon ourselves we have elsewhere disposed of, make it anything or nothing, as the world may require, or be pleased with? We were forcibly arrested by this thought upon perusing the following truthful remarks of our friends of the *Gospel Messenger*, in allusion to a subject we had discussed the week before:—

> Here then we have public honours paid to one, who, whatever may have been the redeeming traits of his character, was a representative of those "lewd fellows of a baser sort", notorious for their brutality and rowdyism. A Minister of the Gospel is present to eulogize the dead, and to express his "trust that it will have an influence in checking sporting gentlemen", and to point out "the evil of keeping open saloons, if they must be kept open at all, till a late hour in the night". He is honoured with a Christian burial, and his companions are consoled with the hopes of the resurrection. *Alas! how this scene will sink religion in the estimation of those thoughtless and hardened ones in New York.*

Yes, such a scene must indeed sink religion in the estimation of the thoughtless and the hardened. But nothing does more to pave the way for such sinking of religion, as its being alternately *patronized* and *scandalized* by such a journal as that we have referred to.

Socinianism in a Transition State.—Some of our Christian contemporaries are remarking, we observe, upon the significant expressions appearing every now and then in the Socinian papers, as to the necessity of extending and fixing the doctrine of their sect, so as to give it a more Christian character than it has at present. One of the Boston prints of that school, it appears, lately remarked—

> For ourselves we may say that while we have no fear for the stability of any of the doctrines *essential* to our established Unitarian Christianity, still it is to be expected that some of these doctrines will meet with large modification. We expect, we desire, we believe, that Christ will be regarded as a higher being than we have generally hitherto viewed Him to be; that an efficacy will be attributed to His work of atonement beyond what we have usually assigned to it; that more affecting views will be held of the weakness of our nature and of the sinfulness of the human character; that there will be a more heart-felt dependence upon the help of the Holy Spirit, and more earnest praying for its aid, and that the necessity of conversion will be more clearly seen and more urgently set forth as the pivot and turning point of life.

—This is certainly most portentous for its "Unitarian Christianity",—if there can be such a thing; though we cannot possibly see how there can. However, let them but do as is here said—let them only depend, really and truly, on "the help of the Holy Spirit", and we shall soon see their so-called "Christianity" transformed into something very different indeed from what it now is.

The Evening Post on Charity.—The *Post's* most amiable lecture on *charity*, may do all very well at Stanwix Hall, but will scarcely pass muster among sober-minded Christians. Our contemporary is heartily welcome to all the consolation he can derive from the exemplary life and hopeful death of Bill Poole; but let us trust, for the good of society, that he will have few to share it with him. "His (Poole's) life, no doubt," he observes, "was irregular enough, but if any Christian Minister thinks he sees in any of its circumstances reason to speak kindly and hopefully of him after death, we do not see why *The Churchman* should denounce this as profanity and blasphemy." Well—if there was no "reason why," then is there none for considering it necessary to be a Christian at all; for if to apply the promises of the Gospel to one who never embraced the Gospel, but all his life long outraged and contemned it—if this, we say, were not profanity and blasphemy, then the Gospel itself is a mere figment. "By their fruits ye shall know them." And knowing the wretched Poole by his fruits, what did we know him to be? A Christian—an "heir of glory?" Is there nothing profane in such a thought as this? O, but, says our most charitable contemporary, "Poole, in his last moments, when he desired that the remains of his little child should be taken up and buried on his bosom, had shown that he was not the absolute ruffian *The Churchman* would make him." Why, as to such an evidence as that, what did it really amount to? The tigress has similar instinct, and would peril her life for one of her cubs any day. But the fact is, our contemporary must give it up. Excellent though he may be as a journalist, he is quite at sea as a theologian; and in his attempts to show off as such, he is only scattering a moral poison through the sphere of his circulation. *Ne sutor ultra crepidam* is a good maxim; would that he and some others of his brethren might only observe it. As to all the rest he has said about us, it is really beneath our notice.

TRINITY CHAPEL.

Exception has been taken, we understand, in certain quarters, to our comments on the attempted interior decorations of Trinity Chapel. We are not disposed, however, to alter a single iota, with the exception of the very evident errata respecting the grand wheel window, seeing it not only confusedly blends its weak and badly grouped colors, but is with*out* even the semblance of the sparkling effects of stained glass. The introduction of panes utterly black to set off the ruby has no example that we can remember, in any Cathedral church; nor does it find mention in any of the late costly works on stained glass. As to the chancel rail, it is not only not in keeping with surrounding decorations, but its elaborate carving is utterly thrown away on a multitude of arches with nothing to support. The suggestion of utility is all essential to beauty. We are further told that the grotesque character of the recent additions will be lost sight of when additional ornament shall have been introduced; but what we find fault with is, that all guiding principle has been abandoned, that a multitude of details, without reference to any one general effect in unison with the building and with its purpose, are being in constant course of addition. The overlaying of carved oak with gilt and paint, though a customary practice, we must still protest against. The value of the material, and the additional worth bestowed by the labor expended in the carving, are both reasons why it should appear in its natural state. No matter what the surrounding splendor, provided this be tangible and real and not flashy, it will always be in keeping. The simplest pillar of stone will have a more imposing effect than the most elaborate cast iron pillar, the latter being suggestive of but little effort, and always more pretentious than is its due, holding, indeed, the relation that a servile copy holds to an original. The richest Corinthian capital loses its charm if not fairly worked out in solid material; ignorance alone admires it. As to these canopies, if we are to take them as they appear in tinsel gold and buff colors, we must despise them. If, as is asserted, there be any advantage in this style of attempted decoration of oak, in the bringing it out in more bold relief, it is still necessary that the carving be bolder than we here find it, where a plain decorated surface is chiefly presented to the eye, with gilt and paint as the chief apparent element of decoration. As to the fact of Baptismal Fonts being anciently locked up with boards fastened by staples in the stone, for the safe enclosing of holy water, and of which the gilded and painted canopy intended to be placed over the stone font in this chapel was deemed by us a caricature, we have but to refer to the article in this number entitled Baptismal Fonts, from which gentlemen who, having taken a run through the Cathedrals of Europe, now find exception to this on the ground that holy water is only to be found in niches of pillars or beneath canopies, and never in Baptismal Fonts, may correct themselves by learning that our reference was to an ancient custom which, we are to presume, few had knowledge of.

MOSHEIM AND THE CALENDAR.

Our respected contemporary, *The Calendar*, assumes rather too much in saying that we "accepted" its explanation. While denying each one of its later assumptions, and charging that these trivial details were not the points at issue, we only commended its spirit of submission to unanswerable facts. We will not deny it the merit, however, of having reduced its pretensions to questions of orthography; of having limited them to the spelling of the names of two men, in whom, beyond their literary labours, we have no sort of interest. We first spoke of the *Calendar's* misspelling of Schaaf and Murdoch, as an indication of the want of knowledge of that whereof it affirmed. Mur*doch* is on all the editions of his translations of Mosheim that we have seen. One of these is in the Astor Library, and therefore ready of access to all choosing to resort thither; another in the Mercantile Library, a third in the Society's Library. As to Schaaf, it quotes Bosworth's Origin and Connexion of the German Tongues, to the effect that *a* with a mark of the diœresis is equivalent to æ, but takes care to add that there is no certain rule on the subject, so that the pointed *a* is sometimes a commute for one letter and sometimes for another. The fact is that we have no full equivalent in sound; thus Gœthe is not tantamount to ä even in sound, and the tracing the word schaf to an original German word signifying sheep, has nothing to do with the matter; nor have we been talking of what is the English, but what is the German of this man's name, and have referred to his own authorized editions, not to any translation; nor have we taken as authority the typesetters in the office of the *Mercersburg Review*. What will the *Calendar* answer to the spelling of Schäf as Schaaf (L) on the title-page and in the Preface of the German edition of the *Lexicon Syriacum Concordentiale*, in which the name may be said to be both Latinized and Anglicized? and what to the Magdenburg edition, dated 1849, published by Heinrich Schofen'sche, and edited by the learned E. Hormaun, of Schaaf's (C) *Encyclopädie der Classichen Alterthumskunde*, where the word is Germanized as we have copied it, and have heretofore spelt it? We have referred with regret again to this matter, which we had considered as disposed of; at the same time, we have treated of it in no unfriendly feeling, and have to acknowledge the spirit in which our contemporary has received our emendations.

The Courier and Enquirer.—We gratefully appreciate the pains which several most friendly communications assure us have been generously taken, to enable us to repel the low personalities of this licentious print. Were we to avail ourselves of what has thus come into our hands, we should present, in behalf of society, a bill of indictment against our assailants which must thoroughly condemn them in the estimation of every virtuous mind. But we forbear. We have no desire to bring forward accusations of that kind. We are content to rest our case upon the public principle which we trust will ever characterize our efforts in support of religion and virtue. Our defamers are welcome to all the distinction they think they have gained, and all the vengeance they have inflicted, by the course they have pursued.

> "False honours please, and false reports disgrace
> And trouble whom? The vicious and the base."

We must make *one* exception as to the communications we have received. An unknown correspondent considerately calls our attention to the following extracts from the *Courier* in 1843, in order to show how little regard it has for truth, even as respects matters of historical fact. The *Courier*, in the course of its virulent tirade against us, a few days since, says—

> "*The Churchman* was once the organ of the Episcopal Church in this Diocese, speaking the sentiments of the Bishop and Church, and edited by a clergyman who was known to be a *gentleman*. But all this is past."

We have only, then, to contrast this declaration with what it was in the habit of pouring forth at a time when it tells us it considered *The Churchman* "the organ of the Episcopal Church in this diocese, speaking the sentiments of the Bishop and the Church, and edited by a clergyman who was known to be a *gentleman*." The following extracts speak for themselves:

[From the Courier and Enquirer, July 29, 1843.]

> "First as to *The Churchman*. This religious paper of the United States is well known to the Protestant Episcopalians of the United States, as one of the most arrogant and bitter organs of ultra-high-church ever published in any country. Its editor. Dr. Seabury, is the ablest controversialist in the country, unforgiving in his character, overbearing in the discussion of every subject which comes under his review, and, we may add, one who, judging from the tenor of his paper, would not hesitate to persecute, and, if possible, destroy, all who cross his path. The best and ablest men among us—men devoted to the Church, and who have long stood forth as its brightest ornaments and most enduring pillars—have long even refused to give it their countenance and support. We wish but to refer to its abusive cant of Bishop McIlvaine of Ohio, for having dared to denounce Puseyism, to establish the truth of its pretensions to this character. In short, in religious matters, it is more bigoted, unsparing, denunciatory and bitter than the most virulent of the secular press is on the subject of politics."
>
> "Such is *The Churchman*; and the number now before us is alike characteristic of the *smartness* and want of Christian spirit of its editor."
>
> "Dr. Seabury appears to be aware that it is the general opinion in this diocese, that the greatest misfortune under which our Bishop labours, is his unfortunate dependence upon and confidence in the Puseyite editor of *The Churchman*."
>
> "We cannot but feel for the proud Churchman who thus laments over the impudence of the secular press, and so modestly proclaims that now is the time for the remedy."
>
> "We, of the Press, have great cause to rejoice that this meek and humble and reverend Father in God is not yet exalted to the station to which he so ardently aspires."
>
> "There, reader, is a sample of *The Churchman*, a paper edited by the Rev. Dr. Seabury, a distinguished Puseyite, who does not blush to have it whispered that he is our Bishop's conscience-keeper. We know but of one secular paper in the United States, that could make this publication; and we can't be mistaken when we say that there is but one religious paper that would have had the audacity to make it."

The then clerical editor is further spoken of as—"this arrogant churchman—a worthy disciple of Loyola in all but his talents",—again, as "a bitter and arrogant churchman", and the heightening climax, the grand peroration to the article is found in the charge that he, with others, has "brought on this Protestant Episcopal Diocese the foul blot that now stains it".

After such utter want of principle, such arrant disregard of all honesty and truth, as this contrast betrays, how thoroughly contemptible does not the *Courier* appear!

Women's Hospital.—A new hospital has just been established in New York, adapted expressly for women. It has been founded by voluntary charitable efforts, and is to be supported upon the same noble Christian principle. Its managers are, most appropriately, ladies of this city. The following explanatory statement has been put forth by the Board of Directors:

> Our special object is to afford accommodation and appropriate treatment for a class of poor women not otherwise provided for in our noble city. In this we feel confident we shall have the kind co-operation of the whole community. Our present organization is but temporary. We propose merely to take care of such cases as are now daily applying for aid, and cannot be deferred until the completion of the great hospital, which, we are happy to be assured, will be carried forward with all dispatch. We fully believe that our enterprise appeals strongly as well to the judgment as to the feelings, and that there are great numbers in our midst who would consider it not only a moral duty, but a Christian privilege to assist in a work so beneficent. We have procured a house, and only need the means to open at once this desirable charity.

They have been fortunate, it appears, in their selection of an attending Surgeon for the hospital. Dr. Sims comes to fill the post with a high professional character; and he has discovered, it seems, a successful mode of treating a certain class of diseases peculiar to females, which have heretofore baffled the skill of the medical faculty; of which discovery he makes no secret, but communicates freely to the members of the profession. But to extend the benefits of it to the poor, and even to those of limited pecuniary resources, he demands a house of reception, where suitable nurses, and other requisites can be provided for the patients, as a large proportion of the afflicted could not derive the advantages of medical treatment at their homes. Such an object is certainly worthy of the most liberal support; and the high auspices under which it presents its claims cannot fail to inspire the fullest confidence.

St. Mary's Church, Brooklyn, will be open for Divine Service every day during Holy Week, at 8 A.M. and 5½ P.M. (with lecture), except Wednesday, P.M., and Good Friday.

On Wednesday evening the Provisional Bishop will administer the rite of Confirmation. Service to commence at 7½ o'clock. Good Friday service will be at 10½ A.M. and 7½ P.M.

On Easter day there will be an extra service at 6 A.M.

Second Series of Sermons.—The ninth sermon will be preached on Sunday evening (April 1), in St. Stephen's Church, by the Rev. Mr. Rudder. Subject—The Progress of the Soul Toward Spiritual Insensibility. Service at 7½.

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LITERATURE.

The Papal Conspiracy Exposed, and Protestantism Defended, in the Light of Reason, History, and Scripture. By Rev. EDWARD BEECHER, D.D. Boston: Stearns & Co.

We have no more sympathy with Rome, perhaps, than the so-called "*Reverend* Edward Beecher, D.D."; but quite as little can we have with any such attempt as this, either to expose the bugbear of "Papal Conspiracy", or to defend that hydra-headed thing, ycleped "Protestantism". As applied to the Christian Religion, the term Protestant only describes what is negative; and surely a mere negative religion can never be worth much. "So that when we" (who are of the Catholic Church), "call ourselves Protestants, we mean no more to profess that we hold communion with all parties who are so styled, than we, as Catholics, and as declaring that we believe in one Catholic and Apostolic Church", intend to hold communion with that which is vulgarly called the *Roman Catholic Church*. Protestant, in fact, is altogether our negative, Catholic our definitive name. "We tell the Papist that with respect to him, we are Protestant: we tell the Protestant Dissenter, that with respect to him, we are Catholic". Thus, then, is it that as Churchmen we cannot acknowledge our incorporation in that which Dr. Beecher, *et id genus omne*, designate and blazon forth as "Protestantism". If *our* Protestant position is to be defended, it must be by other hands, and on different grounds. We deny, indeed, the qualifications of one in his schismatical position to treat such a subject as that of this book; and the spirit in which it is undertaken, and the way in which it is done, only combine to attest the truth of the exception which we take, as it were, *ab initio*. The author addresses himself, for instance, not to the Church, not to any religious community whatever—but to the world!—thus at once flying in the face of the Apostle's injunction, when he says that we are to lay our disputes "before the just, and not before the unjust".

Now, that we are not misrepresenting the case, let us quote his own words—his opening statement—which he entitles, "Friendly Considerations for American Protestants and Freemen"—the very world, indeed, of America, short only of those who really profess to be of the Catholic Church, as it exists, pure or corrupt, reformed or unreformed. "God, my fellow countrymen", he vauntingly begins, "has conferred on you the peculiar honour and the eminent responsibility of being jurors in behalf of the great commonwealth of humanity in a momentous case in which he himself is Judge. The great criminal arraigned for trial before his bar is that peculiar corporation claiming the right to be called the Church of Rome. You are called on to decide whether this corporation, for treason against God and hostility to the human race, deserves the execration of mankind and the righteous and avenging judgment of God. In order to decide this question, you are to consider, not any plausible professions which the corporation may put forth, but the organic laws of the corporation, its avowed principles, the inevitable tendency of such laws and principles, and finally the actual results of these tendencies as imbodied in history. When you have intelligently considered these things, you will be able to decide what this corporation is, and what ought to be its doom. You are therefore called on also to decide whether this corporation has changed for the better or not since its principles were fully developed during the era or dispensation of their notorious head, Gregory VII., sometimes called Hildebrand; whether the lion's claws that it then had have been extracted, or only concealed; whether its teeth have been knocked out, or only hidden till it can find another opportunity to bite and devour. On these points some of the orators of the corporation have made most beautiful and touching appeals, protesting that in these auspicious days of liberality the lion has laid aside its ancient ferocity and repented of its bloody deeds, and is ready to lie down with the lamb, and the leopard with the kid, and that a little child can lead them. You, as good men and true, are called upon to say upon your oaths whether you find that there is any evidence that this blessed transformation has taken place. Indeed, in coming to your ultimate results, you are called on to decide a still more important question—that is to say, What is the character of this corporation for truth and fidelity to engagements? You are called on to decide whether it is ever safe to trust any affirmations or denials of this corporation, or of any of its agents, as to any matters of fact touching their own interests or involved in their own defence. You are therefore called on to decide, first, What has been the character of this corporation in these respects in ages past? And if you find that it has been infamous to the last degree, then you are to decide whether it has ever repented and brought forth works meet for repentance, so as at last to deserve to be admitted into decent, civilized, and Christian society." Is this, then, a fit tribunal before which to arraign a Church? Are they who are thus called upon to pass judgment in so great, so solemn a question, qualified in any degree, whether as a body, or as individuals, to exercise such a judicial function? Is it not, rather, making a mockery of judgment and justice to suppose such a thing? Why, the great bulk of them do not probably acknowledge any such thing as a Church at all—many of them, it may be, are ignorant either of what it is, or what it ought to be—and many, many more, it is to be feared, think the whole thing a farce,—or, if they regard it seriously in any way, it is only in so far as it may interfere with their own worldly convenience, or their sensual gratification. "Protestants and Freemen" are not necessarily Christians; and the question at issue is a Christian question, and can only be justly addressed to the Christian mind.

There is something almost blasphemous in the way in which the world—that world which "lieth in wickedness", and whose love is "enmity against God",—is summoned to adjudicate upon it. "Remember", says this self-sufficient, self-constituted prosecutor, ",that you are *judges with God* in the greatest of all cases—a case radically affecting the glory and the reign of God and every interest of the whole human family". So that Beelzebub is to sit on the judgment-seat with Jehovah Himself! It virtually comes to that. Or, if we seem to take it in another of the phases in which it is placed, the inference is scarcely less revolting,—"May the Supreme Judge", he says, "in whose court you are jurors, so instruct you that you shall pronounce a righteous judgment according to the law and the facts of the case." So that here God, who will certainly "give His Holy Spirit to them that *ask* Him", is profanely presumed again to be associated with those who may not even acknowledge His presence, let alone submit to His influence. The whole thing, in short, is a piece of mockery, if not blasphemy.

What, then, are we to expect from a source thus contumelious and contaminated? What confidence can we possibly have in the representations of such an author, upon such a subject? History itself becomes a suspected thing in such fanatical hands. And the pictorial caricatures with which he has sought to illustrate and adorn his work, are significant indications of his disposition to prefer excitement to truth.

Besides, we want something more, now-a-days, than the bugbear of the "Papal Conspiracy" to teach men the pure and practical truths of Christianity. We want something *positive and definitive*, rather than merely *negative and resistive*. We want true and orthodox Christianity authoritatively expounded, rather than a repulsive Popery exaggerated and exposed. And might it not, if the truth were to prevail, be questioned, at least, whether even Dr. Beecher himself is sufficiently "without sin", as to be in a condition to "cast the first stone?" Is he himself not erring, though in an opposite direction? Is his "the faith *once* delivered to the Saints"? Would he be the schismatic he is, if it were? May not to such an one, then, be addressed that solemn admonition—"First cast out the beam out of thine own eye, and then shall thou see clearly to pull out the mote that is in thy brother's eye."

The Castle Builders. By the author of "Heart's Ease," "The Heir of Redclyffe," "Scenes and Characters," &c. New York: D. Appleton & Co.

The author of the "Heir of Redclyffe" and "Heart's Ease," had established a reputation for herself which could not but inspire confidence in any thing which might hereafter come from her accomplished mind, and pious heart. And herein lies its great charm, and its sure foundation. She is a right minded, earnest-hearted daughter of the Church; and she imparts the spirit of such a character to all she does. Not that her novels—any thing but such, as they are, in the worldly and vulgar sense of that term—have the subject of religion or the Church put so prominently forward in their pages as to either expose it to too great familiarity, or render it uninviting to the general reader. It is not her primary object to bring out the subject specially at all; but she quietly, yet forcibly and faithfully, illustrates and exemplifies it in certain of her characters, whom she unostentatiously places so as to exhibit a silent but marked and impressive contrast. The world has its votaries, often amiable, though too generally frivolous, and not seldom heartless. The Church has her faithful and devoted children—alas! for those who make a mockery of their Churchmanship by not being faithful and devoted—the graces of their character cannot but compare favourably with the hollow-heartedness of the mere worldling, or the thoughtlessness of the indifferent. And to display this contrast specifically and truly, in the every day business, and the conversation of social and domestic life, cannot but have a salutary, as well as an attractive influence. It has been said, that "for all the practical purposes of life, truth might as well be in a prison as in the folio of a schoolman," and that "those who release her from her cobwebbed shelf, and teach her to live with men, have the merit of *liberating*, if not *discovering* her." But here we have truth not only liberated, but illustrated. It is presented in scenes, and characters, and sentiments, which not only make it comprehensible but captivating—so that "the wayfaring man, though a fool, cannot err therein." And can any thing about books well be more important than this? In a reading age, and country like ours, especially, the kind of reading that is most in vogue, ought to be made not only as negatively unobjectionable, but as positively commendable as possible; and every endeavor to do this well deserves encouragement. "Plays and Romances," says Tom Brown, "sell as well as Books of Devotion; but with this difference—more people read the former than buy them, and more buy the latter than read them." How important, then, that since there will ever be a demand for fiction, it should, in whatever form it be given, be made as pure, as truthful, as wholesome, as possible. The moral precept may often be most effectually conveyed, and the religious principle most pointedly enforced, in a tale. But fiction may also be made the vehicle for the most mischievous sentiments, and the most irreligious ideas; and unhappily this is much more frequently the case, than the other,—so that there is a double motive for our encouragement of good fiction—that we may thereby promote what is holy, just, and good, and counteract what is unholy, unjust, and evil.

The work before us affords a practical application of all this. It is full of interest for the lover of fiction—full of sound sentiment and good example for all. It is the history of a family of the higher—though not the highest—class in England; and the opposite characters of certain of its members present practical illustrations, in the one case of the hollowness of the maxims and customs of the world, and in the other of the blessedness of the principles and the influences of the Church, which, while they entertain, must also edify in the highest degree. Sir Francis and Lady Willoughby belong to the first—their son and daughters, and their children's governess, to the second; and these severally exhibit, in their life and conversation, and occasionally amid severe trials, "what manner of spirit they are of," so as to convey no ordinary lessons of practical instruction. The untimely and distressing death of the blunt and quaint, but amiable and exemplary Frank, is as affecting and instructive an incident as we have met with for a long time—especially when taken in connection with the domestic ordeal through which he had just passed.

His sisters, with much of his amiableness, and far more general attractiveness of character, yet had not his religious sense of duty. They had, for instance, been too easily diverted from the solemn ordinance of Confirmation,—first shrinking too willingly from its reasonable though solemn responsibilities—then availing themselves too readily of a pretext of mere worldly convenience for deferring it—in the meanwhile giving themselves no serious concern about any renewed opportunity of performing the duty. At length, through circumstances, the narrative of which is deeply interesting, but which we cannot spare the space for repeating, the time arrives when they eagerly resume the more serious re-consideration of the subject, and eagerly, yet anxiously, proceed to the fulfilment of what is required of them:

The 1st of October had come, and the cards bearing the words, 'Examined and approved, Herbert Somerville,' were given and received. How differently were they looked upon, from the tickets that Emmeline and Kate had kept in their desks for the last twenty months.

'Examined and approved!' How many reflections must pass through the mind of each thoughtful catechumen, as those words are presented. Approved by him who watches for their souls; approved—true—but he can know but the outward appearance, and there is One who looketh at the heart! And, oh! is that heart so sincere, so faithful, and so humble, that it may indeed trust that it may come near to the Hand stretched out to bless?

Repentance, trust, steadfast purpose, and loving hope, these are all that we can bring, in the full consciousness of our own weakness, and of the all-sufficient Grace.

Such dependence was, as Lord Herbert trusted, in his sisters, and he was glad that Emmeline, though evidently feeling deeply, showed no undue excitement. There were many others to whom his attention must be given, and the house was necessarily the scene of much coming and going, and of considerable preparation for the reception of the Bishop, and it was well that the sisters could be placed under the charge of Mr. Willoughby.

He took them to walk in the Bayhurst grounds, among trees, yet unstripped by the wind, but their foliage glowing with autumnal tints, the sun shining on them with clear though sober brightness, and the sea gleaming through their boughs. The stillness of the green lawns was more noticeable after leaving the busy town. There they walked, and spoke of Frank, dwelling on him with peaceful tenderness, as Emmeline had never hitherto been able to do, going through his happy, self-ruling course, a pure bright stream through the school-boy life that had been his world, of the trial so well used, and the joy and peace that had been his to the end, even among the surging waves, that were the means of his entering into the haven where he would be.

In quietness they talked, with voices hushed, and without tears, for the two sisters, as well as the old man, felt that they must speak with reverence of that repose where he now was, and in their present frame, close to one of the moments when the things of the hidden world have a perceptible effect on the outer life, there was not room for one selfish longing for his presence. The whole scene was gravely still in Autumn beauty, the sea scarcely heaved, and the 'path of glory' was shed along its surface by the sun; and solemn peaceful awe rested on the hearts of the sisters, a frame of thought—

'Soft—for He drew nigh
Who moveth all things quietly
Yet grave and deep; for to His sight
Heaven's secrets are undazzling light:
Content; for He on healing wings
The promise of the Father brings:
And Comfort is His name; yet so
That in his promptings here below
A wistful uncomplaining sadness still
Must deeply blend with joy's adoring thrill.'

In such silence they went home. The sisters went to their own room, and still in silence knelt together. Constance came in, and herself arranged their white veils, kissing each of them. With her and their uncle they walked to church, and were placed among the many maidens, with white covered heads, and grave, modest faces.

And now the time is come. The demand is made, to be answered once and for ever, whether they renew the vow of their Baptism, and take on themselves the promise they never can unsay, engaging in their own persons to fulfil the *perfect* law.

'I do.'

Multitudes of clear young trembling voices make answer in one note, 'I do.' Wavering unstable Emmeline, unreflecting, easily led Katherine, how can you dare to bind yourselves to such an awful covenant with Him who is Justice itself?

Hear the answer:

'Our help is in the name of the Lord;
Who hath made heaven and earth.'

And now their brother in his white robe stands at the entrance of the chancel, and signs to them, and his face seems, in one look of love and earnest hope, to sum up all that he has striven so long to infuse into them.

They kneel on that Altar step where they never have before approached, and the Apostolic hand is on their heads; the blessing is spoken, that unspeakable Gift imparted, that, unless they fall away, will increase daily more and more, till they come to the everlasting kingdom.

Sunday is come, and again Emmeline and Katherine kneel on that step, and now it is beside their sister, while their brother and uncle admit them to the partaking of that Meat and Drink indeed, which can preserve their souls to everlasting life.

Here, then, in the safest and holiest place on earth, let us leave them, trusting that the grace now given and ever renewed, may never be cast away by their own sin, that it may stablish, strengthen, and settle them, guard them, and be with them, wherever their future lot may be cast. So might earthly visions rest in the sure homes and peaceable habitations, which are but the portals to the mansions above.

From this single and but brief extract, an idea may be formed of the pious principle, and religious aim of the work. But there is that in it which, along with such high and holy sentiment and object, will prevent its being pronounced dull or stale, or wearying; it has in it, and running through it, a vein of sterling social life and domestic-mannered incident; its scenes and characters are all of every day life—many of them addressing themselves to our warmest sympathies and affections. It is a work, then, that will be popular with the best class of American readers, while it is eminently calculated to be beneficial to all. Society, therefore, owes no slight obligation to the Messrs. Appleton, for republishing such a work, and placing it within the reach of those of even moderate means.

Nature and Man Before and After the Deluge. By P**** R*****. New York: C. B. Norton.

To none may the admonition of Hamlet be addressed with so much force as to those who, in studying nature and man, overlook or despise the counsels of Holy Writ,—"There is more in heaven and earth, Horatio, than is dreamt of in our philosophy,"—the philosophy, that is of mortal, finite, and fallible man, unaided by divine Truth, unenlightened by the divine Spirit. It is not the atheist, or the deist,—it is not the sceptic merely; but as the author of the Essay before us truly remarks—"The keen, philosophic infidel, is not alone in his disbelief of the Beginning of Things, as divinely revealed in the first chapters of Genesis, and the succeeding history of those events which have made memorable the course and end of the earliest phase of the world, and which inaugurated, amid a terrible judgment, a new era of Time. We regret to say," he adds, "that men, professing faith in the inspired canon, themselves deny the literal reception of the plainest narrative of the Creation, of the Fall of man, and the subsequent destruction of the whole human race—with the exception of eight persons saved in the ark—by a Universal Deluge." The object of the Essay, then, is to combat this denial, by furnishing a brief defence of the literal meaning of the first ten chapters of Genesis.

Passing over the account of Creation, in the consecutive order in which it is given in the first chapter of Genesis,—the particular consideration of which is not deemed essential to the argument, we propose to speak, first, of the perfected world of nature at THE BEGINNING; and respectfully request the company of the reader in a survey, and an attempt to depict, with some minuteness, the celestial beauty and beneficent harmony which prevailed throughout the earth, and the exalted beatitude radiating from all sensitive life. The Scriptures affirm many wonders, both of Creation and Providence, which we are bound to receive by a simple act of faith, or belief in what is revealed; remembering that what is withheld in the Book of God is either beyond finite comprehension, on the one hand, or, on the other, within the grasp only of an ardent, humble mind, searching after truth,—not from a vain curiosity, but from an admiration of the works of creation, and a sincere desire to honour and magnify the mighty and glorious Architect. With whom, think you, the Creator took counsel, "When he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth?" And if the highest rank and the loftiest intellect among the Angelic hierarchy was incapable of the reception of infinite knowledge, and could only wonder and admire, and "shout aloud for joy;" how much less shall fallen man, wrecked, depraved, obscured in his physical, moral, and intellectual being, unveil the occult germ of creation, and comprehend the action of that Word "which spake, and it was done—which commanded, and it stood fast!"

The religious spirit of the Essay is here manifest; and an inquiry, conducted in such a frame of mind, cannot fail to be edifying. "The question," it is remarked, "has recently been asked, in the blindness of rationalism, and the pride of finite reason, '*Were there no clouds and no rainbow before the flood?*' and the reply which it calls for, involves the truth or falsity of every statement made in the first ten chapters of Genesis, and, by a logical sequence, the integrity of the entire Scriptures. With this brief introduction, we assume the negative, and proceed to offer some thoughts in proof of, first, what is believed to have been not only possible, but in a high degree probable, that, anterior to the Universal Deluge, *it rained not upon the earth*."

This interesting subject is then pursued in an able and reverent manner—showing that the author is not only a religious man, but has a scientific mind,—that, in one word, he is an accomplished Christian Philosopher. We do not wish to spoil the subject by any imperfect outline of the argument; neither would we, by its disclosure, deprive those whom we hope this notice may induce to read the pamphlet itself, of any of the pleasure it is calculated to impart. We shall merely say, therefore, that the explanation of polaric and meteorological influences given is most interesting and conclusive; and nothing is affirmed except upon the authority of Scripture, "which human reason may not lightly question,"—though the writer seeks but to awaken an interest in the subject, "among good men, of literary ability sufficient to induce for them a rational and exact investigation." The concluding remarks involve another, though a kindred question; and, though brief, they are full of materials for Christian contemplation:—

Finally, we have the warrant of Scripture to support us in asserting the immortality of man prior to the Fall. We are there told that in consequence of his disobedience, *sin* corrupted his nature, and *death* entered through sin. The purity and holiness of his moral being, made after the image and likeness of God, depended for its harmonious and beatific continuance and progress upon his obedience; while the uninterrupted vigour and stability of his physical organism was made contingent upon his free access to the Tree of Life. By the act of disobedience, his moral nature lost its immaculate character, its original assimilation to the image of God, and became altogether estranged from communion with him; while his physical nature, from the taste of the forbidden tree, received within it the principle of corruption, and debarred thenceforward all access to the Tree of Life,* became absolutely subject unto death. Created a perfect being, in the full vigour and aptitude of finite intelligence, regulated and controlled by a perfect filial assent and harmony of affections, and a physical force ever active without weariness; when he fell, it was relatively in the same proportion;—a disordered mind, a rebellious will and depraved affections, and a wearisome body, subject immediately to infirmity, after the Deluge, to disease and suffering, and from the first moment of transgression, to an ultimate hiding in the grave.

Those who so strenously deny the original excellence and harmony of the works of GOD, would do well to pause, and ask themselves the question, Whether it be possible that a Being, infinitely good, and wise, and powerful, can exert those attributes otherwise than to produce perfection. Order and beauty, durability and harmony, knowledge and happiness, and immortality, is the beneficent arrangement of Heaven. Disorder and deformity, deterioration and discord, ignorance and misery, mortality and death, is the malign confusion of Hell; the result of that rebellion which has arrayed Evil in a struggle with Good, for the mastery of the Universe. For a higher manifestation of his glorious perfections to an intelligent creation, GOD permits, for a time, the assaults of hell; but he will ultimately make all evil subservient to the highest good; evil shall re-act upon itself, and work its own destruction, when the original perfection and harmony of nature shall be restored; and this will not be a simple return to the primeval state of our first parents amid the felicities and glories of Eden,—a mere compensation, it will be something more; the sublimest manifestation to the rapt and wondering universe of Infinite Love, which accomplishes, by the power of the INCARNATION, a greater work than that of creation,—the redemption of a lost world!—whose ransomed myriads shall yet resume the immortality forfeited in Eden, and, amid the charm and beauty of restored and reconstructed Nature,—the "new Heaven and new Earth, wherein dwelleth righteousness,"—fragrant with the eternal bloom radiating from the Tree of Life,† shall again hold communion with GOD as his offspring,‡ the benign Father himself pleased in the contemplation of their perfect way, for ever progressing toward him in all holy affections, knowledge, and felicity; and yet, from the infinite perfection of his nature, never nearer to him than at THE BEGINNING.

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
So GOD has greatly purposed: who would else
In his dishonoured works himself endure
Dishonour, and be wronged without redress.
Haste, then, and wheel away a shattered world,
Ye slow revolving seasons! we would see
(A sight to which our eyes are strangers yet)
A world, that does not dread and hate his laws,
And suffer for its crime; would learn how fair
The creature is, that GOD pronounces GOOD;
How pleasant in itself what pleases him."

* And the LORD GOD said, Behold, the man is become as one of us, to know good and evil; and now, *lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever;* * * * * So he drove out the man: and he placed at the East of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life.—Gen. iii. 22–24.

† Rev. of St. John, xxii. 1, 2. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the TREE OF LIFE, *which bare twelve manner of fruits, and yielded her fruit every month:* and the leaves of the tree were for the healing of the nations.

‡ Rev. of St. John, xxi. 1–4. And I saw a new heaven and a new earth, for the first heaven and first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride for her husband. And I heard a great voice out of Heaven, saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Europe and the Allies of the Past and To-day. New York: Livermore.

This is an interesting and seasonable publication, having a close bearing upon the present conflict among the Powers of Europe. It presents, in fact, a complete history of the origin and progress of the struggle in the East, and a full account of the battles of Alma, Balaklava, Inkerman, and the seige, as far as it has proceeded, of Sebastopol. It contains also Biographical Sketches of the late Czar, the Sultan, Omer Pacha, Shamyl the Prophet Warrior of the Caucasus, Lord Raglan, General Canrobert, and other commanders. The editor—who has the frankness to acknowledge that it is, partially at least, a compilation—is represented as an officer of the British army, who served under Wellington, and who was an actor in many of the scenes of the former war, which are narrated in connection with "the Allies of the Past." At the present crisis it is extremely interesting. "Minute details, as far as practicable, have been avoided; while the whole ground has been, more or less, completely surveyed. The author has sought to make a popular volume, which might be read with pleasure, and be permanently serviceable as a book of reference." And this he has accomplished. It is illustrated, too, with photographs of several of the leading characters of its recitals.

The *North British Review* for February—republished by Leonard Scott & Co.—contains some able articles of popular and seasonable interest. It is long since we have seen a number so full of attractive subject-matter, or so practically important to be considered.

Littell's Living Age (No. 566) presents us with half a score of good readable articles, in literary criticism and *les belles lettres*, together with a pleasing variety in poems and miscellanies.

The *National Magazine* for April gives a rich table of contents—foremost of which is a Memoir (with a portrait) of Thomas Buchanan Read, the poet. "Pictures of War," which is of seasonable interest, has eight engravings; and "Israel and the Pyramids," an instructive episode of ancient history, has five; "the city of the Sultan" four; and Longfellow's "April Day" one engraving. The other articles are variedly interesting, and combine to constitute an excellent number.

The *Sermon of the Bishop of Illinois*, on the recent occasion of the Anniversary of the Benevolent Association of the Church of the Holy Trinity, Brooklyn, is already published, appended to a Report of the Institution, and its constitution and by-laws. The sermon is well worthy of perusal.

ALL CREATURES SERVING GOD.—The heavens, peaceably revolving by his appointment, are subject unto him. Day and night perform the course appointed by him, in no wise interrupting one another. By His ordinance, the sun and moon, and all the companies of stars, roll on in harmony, without any deviation, within the bounds allotted to them. In obedience to his will, the pregnant earth yields her fruit plentifully in due season to man and beast, and to all creatures that are therein; not changing any thing which was decreed by him. The unsearchable secrets of the abyss, and the indescribable judgments of the lower world, are restrained by the same commands. The hollow depth of the vast sea, gathered together into its several collections by his word, passes not its allotted bounds; but as he commanded, so doth it. For he saith, "Hitherto shalt thou come, and thy waves shall be broken within thee." The ocean impassable to mankind and the worlds that are beyond it, are governed by the same commands of their Master. Spring, Summer, and Autumn, and Winter, give place peaceably to one another. The winds in their stations, perform their service without interruption each in his appointed season. The ever-flowing fountains, ministering both to pleasure and to health, without ceasing to put forth their breasts to support the life of man. Nay, the smallest of living creatures maintain their intercourse in concord and peace. All those hath the great Creator and Lord of all things ordained to be in peace and concord; for he is good to all; but above measure to us who flee to his mercy, through our Lord Jesus Christ, to whom be glory and majesty, for ever and ever. Amen.—*Clement to the Corinthians.*

BAPTISMAL FONTS.

We have had the opportunity of inspecting some illustrations of Baptismal Fonts as collected by a Secretary of the Ecclesiological Society, (England), F. A. Paley, to whom we are indebted for the material of the following remarks. There is probably no subject in the whole range of ecclesiastical antiquities so difficult to arrange and discuss in all its departments, historical, architectural, and decorative, as that of Baptismal Fonts. And so varied are they in structure that we presume it must be impossible to represent every peculiarity in their forms and devices. From the difficulty of determining their dates, result difficulties of classification and uncertainty in the use of facts. The date of the church in which a font may be placed is the most unsafe and unconvincing evidence that can be followed in deciding that of the Font. Most frequently—and these remarks plainly apply to England—the rude and unshapely fonts of the Saxon era were replaced in later times by one of costly sculpture and profuse religious decoration. The Norman fonts, elaborately beautiful and quaintly curious, are now common, while earlier specimens are but seldom found. Frequently large masses of masonry are laid down at some depth in the floor of the church, forming, as it were, almost a part of the original foundations, and in these instances the Fonts will be found coëval with the church. As a general rule, the style, mouldings, and decorations of Fonts, precisely correspond with the details of ecclesiastical architecture of the same period. The Norman Fonts commonly exhibit the *square* form and the low *heavy* appearance which mark the capitals and other features of Norman buildings. The intersecting arch, and varied surface sculpture, the grotesque imagery, and the shaft and cushion capital, are alike observable in both. In Early English Fonts, the trefoil sunken arch, the crisp foliage, the detached shafts, with characteristic bases and capitals, the deep hollow mouldings, the splays and chamfers, are all very familiar to the observer of the style. In Decorated Fonts we first find the richly crocketed canopy, the panelled flowing tracery, the ball flower, the diapered ground, the exuberance of niche and sculptured foliage, the octagonal stem, with slender engaged shafts, which now serve only to ornament, not to support. In Perpendicular Fonts we become conscious of sameness and repetition of device. The earlier the Font, the freer the fancy, and the more indulgent the genius of the artist. To the Norman, scarcely any object of ordinary observation came amiss; men, animals, fishes, birds, plants, agricultural operations, hunting, hawking; the saint, the bishop, the priest, the warrior, the heraldic and conventional forms of creatures living and dead, were worked up with surprising ingenuity and ever-varying forms of delineation. Unquestionably the designers of Norman Fonts loved to expatiate in the religious mysticism of the age; they loved, too, to embody in expressive stone the favourite legends of local saints, and probably also historical incidents. In the entwined and fretted arms of the floriated cross, we find a representation, to us perhaps unintelligible, because the circumstances are unknown, yet evidently descriptive of some mediæval miracle, or some mighty display of the power of the Church. The late Fonts of this order, exhibit a somewhat different kind of decoration. Effigies no longer grotesque, but saintly and lifelike, of holy personages; evangelistic symbols, shields, the seven sacraments, the instruments of the Passion, with occasional inscriptions or initial letters. At Barrowby Church, near Grantham, however, we have grotesque sculpture; the stem is pierced, and contains within three monkeys, as in a cage. Norman and Early English Fonts are very generally supported by central and surrounding shafts; decorated and perpendicular, by a single stem. There is an intermediate kind, in which a single octagonal block is placed immediately upon a plinth, and others in which this block is ornamented with the flowing window tracery and geometric figures of the style, not cut deep in the surface, but formed of half round mouldings. The stems of Decorated Fonts are often quite plain, even where the bowl has the greatest enrichment. A few of these, as of the Early English, are supported upon arches. Norman Fonts very often stand upon a single massive circular stem. The practice of raising Fonts on several steps is not uncommon, even in early instances. In many of these the kneeling stone is not only an appendage but a constructive part. It consists of a raised block or step at the West side of the Font, for the use of the priest at the office of Baptism. In respect of execution, the Perpendicular Fonts existing are unquestionably the best. It is curious that Decorated Fonts are often the worst and coarsest specimens of sculpture and detail; and that though Norman Fonts be the most elaborate, the designs are often as outlandish and extravagant as the carving is bad. Early English Fonts are generally well cut, but it is difficult to discover in them a prevailing principle. The earliest Fonts are circular, either rude cylindrical stones, resembling a portion of a column, from which, perhaps, they were sometimes made, and placed without any intermediate support upon the ground, or worked in the shape of a clumsy vase. Very many of these remain. The octagonal and square form is also of great antiquity. Frequently we may see the three combined in bowl, stem, and plinth. Norman Fonts have the eight geometrical forms. In considering the shape of Fonts, we must bear in mind the difficulty which the ancient builders experience in raising and conveying large blocks of stone. We may reasonably suppose that the ready ingenuity which their works always exhibit, in adapting material to constructive necessity, exercised considerable influence in this respect also. A rude piece of rock, forming naturally an irregular polygon, might be reduced to an octagon or a square. The material of ancient Fonts is almost universally lead or stone. Most of the stone Fonts were lined with lead, the stone being spongy and porous in texture, this was necessary to protect the external sculpture. The early Fonts were always kept filled with water, and had covers fastened down by staples fixed in the stone. Modern Fonts, until lately, when some very fine imitations of ancient models have been executed in stone, have generally been either of hardware, or they have been meagre, stone pedestals, with a small white marble basin on the top, or perhaps Italian vases with all sorts of Pagan devices. These and such practices are fearful abuses both of common propriety and rubrical ordinances. The number of desecrated Fonts is a startling proof of how far we are removed from a return to those Catholic practices, which the bitterest hatred and the strongest puritanical influences could not abolish from the Church of the seventeenth century, but which are now too often rendered obsolete by mere apathy and idle content.

THE GRASS OF THE OVEN.—In crossing Lebanon, we stopped one day for refreshment, near a rivulet flowing toward the East. As I was sitting there, I observed a peasant of the country digging up with a sort of pick-axe, the clumps of shrubs and coarse grass, which grow in the thin soil spread over the rocks. He was collecting them to carry home, in order to burn them as fuel. I had seen heaps of the same material piled up near the lime-kilns in the vicinity of Urtas: and I frequently saw troops of donkeys returning from the fields loaded with bundles of such fuel. The scarcity of wood in the East is very great, and the people are obliged to resort to the use of almost everything that is capable of being burnt, in order to procure the means of warming their houses in Winter, and of preparing their daily food. They not only cut down for this purpose the shrubs and larger kinds of grass, but gather the common withered grass itself, and the wild flowers, of which the fields display so rich a profusion. It is from this source that the Saviour derives the beautiful illustration which he employs for the purpose of repressing an undue solicitude on the part of his followers respecting the wants of the present life: "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"—Matt. vi. 28–30.—*Christian Review.*

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Do. VELVET, English and French,	14s. to 16s.	per yard.
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The Twelfth Semi-Annual Session of this School will commence on the first Monday of May, and contine twenty-two weeks Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M. A.
m22 7t

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

HALL OF ST. JAMES THE LESS, PHILADELPHIA.—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

BOARDING AND DAY SCHOOL FOR YOUNG Ladies, No. 171 East Seventeenth street, near Stuyvesant Square, New York, will be opened (D.V.) Monday the 7th of May, 1855, Mrs. JAMES MILLETT, Principal.

The above institution is commenced with the desire of supplying a want long felt by Christian parents in the country, viz.: A First Class School, in which the moral and religious culture of their children will be assiduously attended to, and all the kindness and comfort of a home supplied.

The institution is situated in one of the most healthy and eligible quarters of the city, being only a few doors from Stuyvesant Square, and nearly opposite the Rev. Dr. Tyng's Church. The house is spacious and airy; in short, every thing that could be desired by the most fastidious. For terms, &c., apply to

MRS. MILLETT, 308 Broome street.
m22-6t

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Stockbridge is justly celebrated for the high cultivation of its Society, the picturesqueness of its situation, and the salubrity of its climate.

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JARED REID, JR.,
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REFERENCES.—The Rev Dr. F. L. Hawks, H. C. DeRham, Esq., D. D. Field, Esq., J. W. Schmidt, Prussian Consul, &c., &c. m8-8t$

BOARDING AND DAY SCHOOL, No. 134 West 34th-street. The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horse-back, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, these duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

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The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

—

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this institution is founded, I believe to be sound and practical, and such are calculated to impart to young persons thorough instruction in useful branches of education, under the best religious influences; the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the buildings airy and commodious. Communication by railroad twice a day.

For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York.
April 29, 1854-1y

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J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.
oct7-1y

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoisseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.
N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway, corner of Howard street.
oct21-1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photographs are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9-1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Israel Minor, 214 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
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Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st	Ward A. Work, 31 Water-st.
	Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary. C. V. B. OSTRANDER, President.
Ap29-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
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EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan
On the Mutual Principle, the profits are divided every six years Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge*. CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

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JOHN T. METCALFE, Consulting Physician.
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oct7-6m

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford.
Jacob D. Fowler.		

A. B. HODGES, President.
W. MULLIGAN, Secretary. HENRY A. KENT, Vice President.
ap15-1y

ANNUAL STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the year ending 31st January, 1855:

Net assets on hand January 31, 1854, per last annual statement		$2,543,301 61
RECEIPTS FOR THE YEAR.		
For premiums and policies	$642,091 95	
For interest	136,183 25	
For interest accrued not due, and due not paid	35,330 19	
For annuities	2,523 51	
		816,128 90
Total		$3,359,430 51
DISBURSEMENTS.		
Paid claims by death and additions to same	$316,509 78	
Paid surrendered policies	37,301 26	
Paid reduction of premiums	1,889 99	
Paid special deposit to Commissioners of Emigration, and bills payable	69,077 64	
Paid annuities	1,991 46	
Paid expense account, including rent, salaries, medical examinations, commissions, postage, exchange, taxes, and advertising, &c.	82,582 82	
		509,352 95
Total assets		$2,850,077 56
ASSETS.		
Cash on hand and in Bank	$68,157 87	
Bonds and mortgages	2,609,119 94	
Fire Insurance account	233 94	
Deferred Premium account	35,592 25	
Interest accrued, not due, and due not paid	35,330 19	
Suspense account, special deposit for taxes	4,276 38	
Due from agents	47,366 99	
Total		$2,850,077 56
Losses unpaid	$64,250 00	
Amount at risk on the 1st February, 1854	19,660,927 34	
Amount issued in the twelfth year	4,720,600 00	
		$24,381,527 34
Deduct forfeited, cancelled and expired	$1,457,344 00	
Surrendered	440,700 00	
Dead	300,850 00	2,198,894 00
Total at risk 1st February, 1855		$22,182,633 34
Number of policies running 1st February, 1854		7,373
Issued during the twelfth year		1,569
		8,942
Deduct forfeited, cancelled and expired	562	
Surrendered	165	
Dead	97	824
Total policies running 1st February, 1855		8,117
Increase in amount of risk for the year		$2,521,706 00
Increase for the year in policies		745
Increase in life policies	770	
Increase in one year policies	13	
Increase in irregular periods	35	
Total	818	
Decrease in seven year policies	73	745

New York, February 14, 1855.
I have examined the above statement and find it to be correct.
G. GILL, Actuary.
ISAAC ABBATT, Secretary. F. S. WINSTON, President.
m1-1m

TENTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY.

Amount of assets, January 1, 1854,		$814,044 65
Amount of premiums received during the year ending January 1, 1855,	$318,930 07	
Amount of interest received and accrued during the year ending January 1, 1855,	48,368 18	
Amount of endowment account received during the year ending January 1, 1855,	59,40	
		367,357 95
		$1,181,402 60
DISBURSEMENTS.		
Amount paid for losses by death,	$173,673 91	
Amount paid for interest on dividends and re-insurances,	13,691 47	
Amount paid for taxes,	3,197 23	
Amount paid on account of annuity fund,	1,228 13	
Amount paid for salaries, fees to physicians, trustees, &c.,	13,648 30	
Amount of advertising, printing, stationery, office rent, law expenses, &c.,	4,790 43	
Amount of commissions, medical examinations, postage, advertising, exchanges, &c.,	24,957 43	
Amount of cancelled notes and return premiums on cancelled policies,	44,153 00	
		279,339 90
Accumulated fund,		$902,062 70
ASSETS.		
Cash on hand,	$37,471 37	
Invested in New York State securities,	173,744 61	
Bonds and mortgages,	308,998 00	
Quarterly and semi-annual premiums due subsequent to January 1, 1855,	10,422 43	
Interest accrued up to January 1, 1855,	19,508 66	
Notes received for forty per cent. of premiums on life policies, bearing interest,	336,151 27	
Premiums on policies in hands of agents,	15,766 36	
		$902,062 70

The Trustees have declared a scrip dividend of thirty per cent. on all Life Policies which have been in force twelve months prior to January 1st, 1855; and six per cent. interest in cash upon all previous dividends, payable on and after the 1st Monday of March next.
m1-6t

PIANOS AND MUSIC.

BACON & RAVEN, PIANO FORTE MANUFACturers, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument.

LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune.

BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at 37 Mercer street, between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7½ octaves, with the latest improvements. ap1-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address,

MENEELY'S SONS,
m1-1y West Troy, Albany Co., N. Y.

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant. from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

FURNITURE.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets and at his old stand, 435 Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash for discussed and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.
sep30-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
sep30-1y IVES HILL, G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power.
DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry neatly engraved ap1-1y

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Ink stand which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in ONE LESSON. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any CHILD can use it with perfect ease. With this Magic Paper, likewise, ONE OR FOUR copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for ALL to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

HUBBELL'S MAGIC IMPRESSION PAPER.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*
Jan. 20, 1855. 3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereoms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.

GENTS' FURNISHING GOODS je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.
WM. H. STEPHENS, First Marshal.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrription. m1-tf

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar1-tf

For The Churchman.

LENTEN VIGIL.

Lenten hours swift glide away,
Frail child of clay;
Hop'st thou with God to rise
To Paradise?

Cast out with contrite heart,
Each mortal part;
Hang on the Cross thy sin,
Cleanse all within.

Without a holy mind,
From ill refined;
If all earth's passions' weight,
Thy soul enfreight,
Its flight abate.

How could'st thou with Him gain
Celestial main?
Or share without alloy,
Bright Easter's joy?

O.

For The Churchman.

"The Last Shall be First."

An aged negro, formerly a servant in a Tory family, which left the country at the time of the Revolution, is always present at the celebration of the Holy Communion in one of the churches of the Diocese of Massachusetts: invariably waiting until all others present have communicated, he presents himself last, and alone.

'Tis ended now, the Sacred Feast;
Yet, on the chancel stair,
For whom awaits the white-robed Priest?
Who yet remains to share
The broken Body of his Lord,
To drink the crimson tide,
For us to-day, as freely poured,
As once from Jesus' side?

'Tis he, our brother in the view
Of Him who died to save
His children, of whatever hue,
From Satan and the grave,—
Not to "the children's" Board he comes,
Nor drinks "the children's" cup,
But humbly feeds him on the crumbs
The "dogs" may gather up.

Ne'er may the Ethiop's dusky skin
A lighter shade retain,—
But One can cleanse the heart within
From sin's corroding stain:
Foremost, on earth, we taste the bliss
Our Banquet here supplies,
Unknown what station shall be his,
When feasting in the skies!

CRUX.

Cambridge, Fourth Sunday in Lent, 1855.

THE CHURCH ABROAD.

England.—Ordinations had been held in the following dioceses, when the numbers severally appended were admitted into holy orders:—In Chester 22 deacons and 16 priests; Chichester, 3 deacons and 4 priests; Ripon, 6 deacons and 6 priests; Llandaff, 8 deacons and 3 priests; Oxford, 8 deacons and 5 priests; Peterborough, 6 deacons and 5 priests; Worcester, 11 deacons and 14 priests; Ely, 13 deacons and 8 priests; Carlisle, 1 deacon and 6 priests; St. David's, 2 deacons and 2 priests; Gloucester and Bristol, 6 deacons. In all, 86 deacons and 69 priests.

There appeared to be some uncertainty as to the position in which Archdeacon Denison's case stood. According to one account, it was to go no further:—"The principal reason being, that the Bishop of Bath and Wells, in whose diocese the Archdeacon is beneficed, is adverse to the prosecution, and that there are consequently some serious difficulties in the way of bringing the case to trial. The Archbishop of Canterbury has therefore, it is said, thought it prudent, under all the circumstances, to let the matter rest where it is." The *Record*, however, declared that it was authorized to contradict, in the most decisive terms, the correctness of such statement.

The Bishop of Durham, whose alarming accident, of a fall into the fire, we noticed last week, was nearly well.

The petition for the new bishopric for Cornwall, signed by 126 clergymen of the archdeaconry of Cornwall, has been laid before the Queen by Sir George Grey.

It is remarked, that Mr. Heywood, M. P., having, by the assistance of Mr. Gladstone and his colleagues, got a good portion of his schismatical wedge into the Church's Universities, was seeking to drive it in still further, and to make it reach the Church Schools, which underlie the Universities.

A private letter from London says:—"I never knew Church matters in so disheartening a state as at present. There seems little prospect of All Saints (Margaret street) being consecrated, as a new temporary church on the opposite side of the street has just been opened. St. Andrew's, Wells street (adjoining), has now several excellent curates, and is going on well—a rare exception."

Considerable interest had been excited by the Election of a Proctor for the archdeaconry of London, in the room of the late Dr. Spry. The Rev. Mr. Marcus, of the new church in Bunhill-row, proposed the Rev. W. Scott, Incumbent of Christ Church, Hoxton, which was seconded by the Rev. J. Lawrell, of St. Matthew's, City-road. The Rev. E. Auriol then nominated the Rev. Michael Gibbs, Vicar of Christ Church, Newgate street, and having been duly seconded, was questioned by the Rev. Mr. Huison:—

The Rev. M. Gibbs replied that he would not be a party to any act to mar the beauty of the Liturgy; and, with respect to the other question put to him, his opinion was that Convocation was revived, and that ship being already launched, it now became of the highest importance that it should be laden with good ballast and steered in the right direction—to the holy end of promoting the glory of God and setting forward the salvation of men.

The Rev. W. Scott appealed to the friends who had brought him forward to withdraw his name. He was convinced, from what he had seen and heard, that Mr. Gibbs would zealously apply himself to the duties of the office; and he thought that those of the clergy with whom he (Mr. Scott) usually acted might abstain from pressing the meeting to a division.

This advice was followed, and Mr. Gibbs unanimously elected.

A singular and distressing trial of a clergyman of some eminence, the Rev. John Allen Giles, D.C.L., Curate of Bampton, took place at the Oxford Assizes upon four indictments which had been found against him. The first indictment charged that he—

Solemnized the office of matrimony between Richard Pratt and Jane Green on the 5th of October, 1854, and feloniously made in the marriage register-book of the parish a false entry respecting the particulars of the said marriage. The entry was alleged to be false in three particulars—first, in stating that the marriage took place on the 3d of October, whereas it took place on the 5th; secondly, in stating that the marriage took place by license, whereas there was no license; and, thirdly, in stating that one C. Late was present at the marriage, and signed her mark in the register-book as a witness, whereas the said C. Late was not present at the marriage, and did not sign her mark in the register.

One of the witnesses was the Bishop of Oxford, who produced three letters he had received from Dr. Giles. The letters were then read. The first gave a view of the transaction which the writer afterward admitted to be untrue. The others admitted the folly of his conduct, and expressed contrition for his offence, and his readiness to submit to any penance which the Bishop might impose. The jury reluctantly found a verdict of Guilty, on all the counts; upon which the prisoner addressed the Court at some length in mitigation of punishment:—

He referred to his early life and his toilsome devotion to literature, which had resulted, he said, in the publication of as many as 120 volumes. He had entered the Church, a vocation for which he was entirely unfit, in obedience to the wishes of his father; but he had been chiefly devoted to literature, and he suggested that his devotion to his studies had rendered him unfit for the common affairs of life, to which circumstances he attributed the errors which he had committed in connection with this transaction. He implored the Court to deal mercifully with him, and afford him an opportunity of redeeming his character and becoming a useful member of society.

Lord Campbell, in passing sentence, said, this was a most painful case. The prisoner had attained the highest honour which his University could confer (a double first-class at Oxford at the age of nineteen), and there could be no doubt that he possessed most extensive attainments and the most eminent abilities. It was, therefore, most distressing to see him standing at the bar of a criminal court to receive sentence. He (Lord Campbell) was still totally at a loss to account for the motives by which the prisoner had been actuated. He was satisfied that the suspicion which had been propagated, that he had been guilty of some immorality which he wished to conceal, was entirely without foundation, for it was proved that the young man and woman were attached to one another and were about to be united in lawful matrimony. Still, the prisoner had flagrantly violated the law of the land, and he could not be unconscious of the impropriety of making a false entry in the register of marriages, on the purity of which the safety of society depended. The prisoner had got rid of those witnesses; he had violated truth in his letters, and he had called on Charlotte Late, his servant, to state what he knew to be false. He (Lord Campbell) thought it his duty to point out these aggravations in the prisoner's conduct; but, in the hope that he would not only repent of his conduct, as he appeared already to have done, but might eventually be restored to society, and become an ornament of the literary world, the sentence would be mitigated to imprisonment in the common gaol of the county for one year.

The Bill brought into Parliament by Dr. R. Phillimore "for abolishing the Jurisdiction of the Ecclesiastical Courts of England and Wales in Suits for Defamation," simply enacts that henceforth it shall not be lawful for any ecclesiastical court in England or Wales to entertain or adjudicate upon any suit for or cause of defamation, any statute, law, canon, custom, or usage to the contrary notwithstanding, on the ground, as stated in the preamble, that "the jurisdiction of the ecclesiastical courts in suits for defamation has ceased to be the means of enforcing the spiritual discipline of the Church, and has become grievous and oppressive to the subjects of this realm."

The Church Property Bill.

SECTION 1. No grant, conveyance, devise or lease of personal or real estate to, nor any trust of such personal or real estate for the benefit of any person and his successor or successors in any ecclesiastical office shall vest any estate or interest in said person or his successor, and no such grant, conveyance, devise or lease, to or for any such person by the designation of any such officer, shall vest any estate or interest in any successor of such person. But this section shall not be deemed to admit the validity of any such grant, conveyance, devise or lease heretofore made.

SEC. 2. No future grant, conveyance, devise or lease of any real estate consecrated, dedicated or appropriated, or intended to be consecrated to the purpose of religious worship, for the use of any congregation or society, shall vest any right, title or interest in any person or persons to whom such grant, conveyance, devise or lease may be made, unless the same shall be made to a corporation organized according to the provisions of the law of this State, under the act entitled "an act to provide for the incorporation of religious societies," and the acts amendatory thereof, under the act untitled "an act for the incorporation of societies to establish free churches," passed April 13, 1854. But nothing herein contained shall prevent any such corporation from conveying such property, on a bona fide sale thereof, under the direction of a court of competent jurisdiction to confer such authority, according to the laws of this State.

SEC. 3. Any real estate of the description named in section second of this act, and which has been heretofore granted, devised or demised to any person or persons in any ecclesiastical office, or orders, by the designation of such office, or orders, or otherwise, shall be deemed to be held in trust for the benefit of the congregation or society using the same, and shall, unless previously conveyed to a corporation, as provided in the last previous section, upon the death of the person or persons in whom the title shall be vested at the time of the passage of this act, vest in the religious corporation formed by the congregation or religious society occupying and enjoying such real estate as aforesaid, provided such a corporation organized according to the laws of this State shall be in existence at the time of the decease of the person or persons holding the title thereto.

SEC. 4. In the event such congregation or society shall not be incorporated as aforesaid, then and in that case the title of such real estate shall vest in the people of the State of New York in the same manner and with the same effect as if the person holding the title thereto had died intestate, and without heirs capable of inheriting such real estate.

SEC. 5. Whenever title to any real estate, shall vest in the people of the State of New York, under and by virtue of the last preceding section, it shall be under the charge of the Commissioners of the Land Office of the State of New York, and it shall be their duty, and they are hereby authorized, upon their being satisfied of the due incorporation of the congregation or society who have occupied and enjoyed such real estate for the purposes of religious worship prior to the death of the person or persons on whose decease the title thereto vested in this State, has been duly incorporated, under and according to the provisions of the act first named in the second section of this act, and upon the production to him of a certified copy of the recorded certificate of incorporation, under the hand and official seal of the clerk of the county in whose office the same is recorded, to grant and convey such real estate, and all the right, title and interest of the people of the State of New York therein and thereto to said corporation which shall thereupon be vested with all right, title and interest which became vested in the State by virtue of the provisions of this act.

SEC. 6. This act shall not be construed as repealing or in any way affecting chapter one hundred and eighty-four, passed April 17, 1839, entitled "An act in relation to trusts for the benefit of the meetings of the religious Society of Friends." Provided, that nothing in this provision or in said chapter one hundred and eighty-four, shall authorize the vesting of the title of property appropriated or dedicated to religious worship and belonging to the Society of Friends, in other than lay trustees.

SEC. 7. This act shall take effect immediately.

Fine Arts.

Tanneur, the French marine artist, has just completed a magnificent painting representing an encounter between a Russian and Turkish frigate in the Black Sea. Both are at the moment lifted on the crests of opposing waves, and the light that plays upon the expanse of torn and riddled sails, and crashed masts, gives an aerial effect, heightening the glorious terror of the scene. The Turkish frigate is pouring a partial broadside into her opponent, which is about replying. The action of officers and men, readily distinguished, serves to animate the conflict. The very sea heaves as though burdened with a deadly armament; we seem to look into its own infinite depths, and feel the nearness of the realm of death to which it is the gate. Yet all of fear is forgotten in the power expressed; this painting is the very poetry of war, in which man is beheld superior to the elements around, master of the deadliest instruments of vengeance, and the artificer of the most perfect combinations science has yet effected—ships which in very wreck look noble with a Heaven that alone is calm.

THE ACADEMY OF DESIGN.—The exhibition of paintings at the Academy of Design is certainly very pleasing. The portraits are far more numerous than the landscape, and the number of foreign names in the catalogue almost rivals that of American artists. The character of most of these landscapes is picturesque. We see none of that wild and terrible beauty which is to be met with in the rocky fastnesses of the Alleghanies, or the wild and majestic scenery of the plains, with its vast and infinite expanse, like the expanse of ocean. Artists require to add force to grace; to stamp on the forms they would portray, more of individuality and expression. As Victor Cousin has remarked in his sketch of the Youth of Madame de Longueville, "the foundation of true beauty, as of true virtue, as of true genius, is *force*" Foreign artists are infusing improving elements into the general cast of composition, and we hope to see, at no distant time, an American style or school, which, founded on nature, shall be progressively beautiful.

FRANK LESLIE'S NEW YORK JOURNAL FOR APRIL, 1855.—A monthly serial, abounding with instructive and entertaining matter of every possible variety, from history and science to romance and legendary lore, from stories of adventures and travels in our own and foreign lands to the pleasures of refined life and the recreations of philosophy, and with all this the facetiæ of the present day and of the past, scattered over Europe, a running and happy compendium of "wit, poesy, and eloquence;" such is this journal which the genius of Frank Leslie conceived, and over which his artistic and informing taste presides. The subjects are almost as numerous as the subjects.

COLLEGIATE.

NEW YORK UNIVERSITY.—Erastus C. Benedict, of this city, was on Thursday elected a Regent of the University. He received 19 votes in the Senate, and 72 in the Assembly. Mr. Benedict has been for a long time Chairman of the Board of Education in this city, and has taken great interest in the cause of education.

HARVARD COLLEGE.—The President and Fellows of Harvard College have appointed the Hon. Emory Washburn, late Governor of Massachusetts, to be lecturer in the Law School, to fill the vacancy occasioned by the refusal of the Board of Overseers to agree to the appointment of Judge Loring.

CAMBRIDGE.—The Students of the Dane Law School at Cambridge, Mass., have adopted by a large majority, a series of resolutions in which they bear testimony to the personal worth, the intellectual and legal abilities and acquirements of Mr. Loring, whose rejection as Law Lecturer they regard as tending to restrain the freedom of judicial opinion, and sanctioned neither by *justice* nor by *wise policy*.

MURDER VS. MURDER.—If any present circumstance were needed to forcibly illustrate the truthfulness of the view we have taken of the character attaching to the late deceased pugilist, and of the infamy of the funeral honours paid to him, it exists in the fact that since our last number was issued he has been arraigned, verbally at least, with another individual, at one of our criminal courts, for an attack with attempt to murder an inoffensive citizen, and this with the most aggravating attendant circumstances. His accomplice has to stand alone the brunt of human justice; but the pugilist is arraigned for what was morally the self-same crime as that to which he fell the victim. Such is the man to whom religion's most sacred truths and offices have been prostituted.

Profane Music at Church.

To the Editor of The Churchman:

SIR: Permit me to give expression to my regret, that no earnest effort appears yet making to exclude improper music in our Church Services. Last Sunday I was shocked to hear, in one and the same Service, a ballad air from, I think, *Balfe's Bohemian Girl*, and "*The Last Rose of Summer.*" Surely, this can never be reverent or right. They were listened to as an audience listens to an Opera or a Concert—with a profane sort of admiration; but certainly there was in it no semblance of devotion. How could there? The congregation, though under the pretence all the while of praising God, had no part in it whatever. How long is this sad, sad work to last? I am yours, &c.,

A CONSTANT READER.

Thirtieth Day in Lent, 1855.

[We can keenly participate in the regret of our correspondent. But one would think there need be no difficulty about administering a remedy, seeing there is a Canon of our Church which provides that it shall be "the duty of every Minister to suppress all light and unseemly music, and all indecency and irreverence in the performance."—ED. CHURCHMAN.]

Australia.—Advices have been received from Melbourne to the 5th of December. A serious collision had taken place between the military and the diggers, with a lamentable loss of life. We are happy to add that, according to the latest advices, the insurrection appeared to be over, the insurgents having surrendered.

Sardinia.—The Chamber of Deputies has voted for the first Article of the Bill for the Suppression of Monasteries, by which all communities and establishments of this order are done away: it excepts that of the Sisters of Charity, and others exclusively benevolent.

Ratifications of the late treaty of Alliance have been signed.

The War.—There is still no decisive news respecting the war. The new Czar having declared his determination to adhere to the policy of his late father, the hopes of peace are much the same as they were; and the Allied Powers have ordered their generals to press forward the war with the utmost rigour. There has been more fighting in the Crimea. The French stormed a redoubt, which had been skilfully erected by the Russians during the night, and several hundred of the Russians were killed, and there was a general rumour that the Grand Duke Michael was among the wounded, and that he had subsequently died at Sebastopol. A large force of Russians were threatening Balaklava. The blockade of the Danube had been raised. Previous to the death of the late Czar, he had recalled General Menschikoff, and had appointed General Gortschakoff to the command of Osten Sacken, and General Luders to the command of Bessarabia. A letter of the 26th, from the Crimea, stated, that the writer had heard the sound of great firing between the Russians and French, but he had not been able to ascertain the result. He apprehends that considerable execution must have been done by the Russians; this is the affair alluded to in the telegraphic messages. The weather continued fine, though dull, and the railway was making astonishing progress. By way of Vienna it was reported, through Advices from Constantinople of the 26th of February, that there was very fine weather at Sebastopol. The Russians have disappeared from the neighbourhood of Balaklava. The railroad is nearly completed. The last news direct from Balaklava was, that General Sir Colin Campbell made a reconnoissance on Monday (the 19th), which failed on account of the snow. Sickness still prevailed among the troops, but their *morale* was excellent. The siege operations were advancing. The fire was slack on both sides. The Russians were continually throwing up new fortifications. The railway was progressing. Advices from Kamiesch Bay of the 24th of February state that on the previous day the French had destroyed the works round the Malakhoff Tower, but with great loss.

OBITUARY NOTICES.

In Brooklyn, Feb. 25, Miss MARY ANN SPAFARD, formerly of Cooperstown, N. Y., and late Principal of the "Retreat Seminary," Philadelphia.

We cannot suffer the grave to close over this faithful daughter of the Church, this self-sacrificing, earnest-minded woman, without a passing tribute to the memory of so much excellence.

Trained for the office she has filled for years with honour to herself, and lasting benefit to numbers, she had toiled on, with unremitting ardour, in a most laborious field; unwilling to forsake her post, though urged by failing health, and anxious friends to pause from action; and only yielding, when exhausted nature could hold out no longer. The energy with which she pursued her noble calling, is well known to a widely extended circle, and many hearts throughout the Union will deeply mourn the loss of one, so eminently qualified for usefulness; especially those, and they are not few, who have gone forth from her guardianship into the world, fitted and strengthened for life's conflict, through her judicious sympathy and counsels.

Her devotion to the Church of God, was marked by all the warmth and zeal of her fervid nature; brought up without its pale, her longing soul remained unsatisfied till gathered into its protecting fold, from which her feet never strayed, or wished to stray; and through her influence, numbers have enrolled themselves members of the same blessed communion, who, but for her, might have been still wandering in strange pastures. Benevolent and sympathizing in a more than ordinary degree, her heart and hand were ever ready to relieve the afflicted, and in her the poor and neglected have lost an invaluable friend. Those who knew her most intimately, and were acquainted with the severe and numerous trials through which she had passed, were often astonished as well as charmed, by the childlike simplicity of her character, the unwavering trust in others, which continued to the last, enduring on through shocks which would have completely wrecked a weaker spirit. In compliance with her own wish, she was interred by the side of her father in the churchyard of her native village. Sweet be her rest within the shadow of the Church she loved, and glorious her wakening from that slumber to a blessed immortality!

MR. JAMES ELY, OF PHILADELPHIA.—It is strange that we should have to be beholden to an English journal for the only account we have seen of the too early death of this much lamented Churchman. Mr. Ely was the American correspondent of the London *Guardian*, from whose columns we extract the following interesting notice of his decease, and affectionate tribute to his worth:—

Philadelphia, Feb. 20, 1855.

MY DEAR SIR—I have to inform you, and it is with no little sorrow that I do so, of the death, on the 17th inst., of my friend Mr. James Ely, late the American correspondent of your journal. He had for some months been out of health, and there was anxiety felt with regard to him, but no one dreamed of the end being so near. He drove out only the day before his death; indeed, he had been out almost daily of late, although his appearance was that of one whose health was gone. Still he had youth on his side, and we all hoped that he would at length overcome his disease. But it has been otherwise ordered—a sudden change for the worse has carried him off. He is a great loss to us here, for, though but twenty-six, his acquirements were most extensive. From his earliest boyhood he was a devourer of books, and his memory being remarkable, his great stores were ever at his command. There was no branch of modern literature, whether English or continental, I had almost said, which he had not mastered. Architecture he had carefully studied, and music he was proficient in as well. Being near-sighted, and having a slight indistinctness of utterance, he was not fitted for professional life. Literature was his occupation and delight. As a Churchman he was most earnest. He had no duties to interfere with his attendance on the daily service, and for years in this respect he was very regular. A fortnight ago he received at his parish church the Holy Communion, which was the last time he felt strong enough to attend divine service. Death came so suddenly upon him, that he was not conscious of its approach in his last hours. His few words which could not be understood, seemed to refer to the letter he was to write to you by this mail. His fingers were moving, too, as though they were touching the keys of the piano. No thoughts of gloom, therefore, would seem to have been upon him as he was passing away. He was unmarried, but to the small family circle he leaves he was very dear. He was the eldest son. His talents, and the nobleness and purity of his character, made him the pride of his family. You can readily imagine how serious a loss so true-hearted a Churchman, so accomplished a Christian gentleman, would be to us here. And that such a one should be taken from us so soon after the loss of Professor Reed makes our grief the greater. Of Mr. Ely it might well be said that his whole life had been a preparation for the change. But I may not say more in regard to him.

At Waterford, Saratoga county, New York, on Friday the 16th inst., WM. P. MANSFIELD, Esq., in his eighty first year.

NOTICES.

The Managers of the Colored Orphan Asylum, propose to hold a Fair about the last of April, for the benefit of that Institution, and earnestly solicit contributions in money, or articles of any description, which may be sent to the following places, viz.: Miss M. Few, 97 Ninth street; Miss H. King, 1 College Place; Mrs. E. P. Willets, 242 East Broadway; Mrs. Strange, 25 West Seventh street, or to any of the other Managers. m22 3t

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society, will be held in the Sabbath School room of the Church of the Ascension, on Monday evening next (April 2), at half-past 7 o'clock.

THOMAS P. CUMMINGS, Recording Secretary.

New York, March 29, 1855.

Sermon to the Young.—The Rev. THOMAS GALLAUDET, Rector of St. Anne's Church for Deaf Mutes, will preach TO THE YOUNG, in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, April 1. Service to commence at 7½ o'clock.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer-Book Society.

Wm. C. Pierrepont, $10; George C. Close, $2; subscribers.
THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Seamen's Church of the Holy Comforter, Rev. D. V. M. Johnsen, $7 76; Wm. C. Pierrepont, $10; George C. Close, $1; subscribers; Church of the Holy Innocents, Albany, Rev. Sylvanus Reed, $1.
THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

The Sailors Mission.

The Missionary of the Floating Chapel of the Holy Comforter, gratefully acknowledges the receipt of the following gifts:

$5 from a Seaman's daughter, and $1 from C. M——d, by Messrs. Stanford & Swords, to pay the rent of the Mariner's Home.

About one hundred and fifty dollars are yet wanted to pay this debt. Those disposed to help will please send their gifts to the Missionary.

March 27, 1855. D. V. M. JOHNSON.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a widow (by mail), $2.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. LOT JONES, 77 Second Avenue.

March 27, 1855.

Free Church of the Good Shepherd.

AID FOR THE DESTITUTE.—Received from Douglass $5; Mad. Chegaray's Seminary, a quantity of apparel; Rev. L. M. Pease, of the Five Points, a number of blankets.

R. HOYT, No. 68 East Broadway.

Protestant Episcopal Society for Promoting Religion and Learning, &c.

The Treasurer acknowledges the following sums, being contributions received since the meeting of the Convention, in aid of the Education Fund of the diocese:

From Emmanuel Church, Little Falls, Rev. T. F. Wardwell....	$ 1 00
Bethesda Church, Saratoga Springs, Rev. W. W. Seymour....	6 30
Christ Church, Cooperstown, Rev. S. H. Battin....	4 00
Christ Church, Rouse's Point, Rev. O. H. Staples....	1 00
St. John's Church, Champlain, Rev. O. H. Staples....	1 00
Zion Church, Little Neck, Rev. H. M. Bean....	7 88
St. Esprit Church, New York, Rev. A. Verren....	4 00
St. Thomas' Church, New Windsor, Rev. R. Riley....	11 68
Christ Church, Tarrytown, Rev. Dr. Creighton....	31 89
Total....	$68 75

JAMES F. DEPEYSTER, Treasurer,
Bank for Savings, 107 Chambers street, or 915 Broadway.
New York, March 26, 1855.

Advertisements.

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

P. LYNCH RESPECTFULLY INVITES ATTENtion to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.
TERMS.—Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German.
Summer Session will commence on the first Monday in May.
Circulars can be obtained at this office. m29-5t$

YOUNG LADIES BOARDING AND DAY SCHOOL of the Church of the Holy Innocents, No. 101 West Thirty-sixth street, near Broadway and Sixth Avenue. The Fourth quarter of the school-year will commence April 23d. Rector, the Rev. J. J. ELMENDORF. To avoid misapprehension, the Rector would state that the higher classes are under his personal charge.
m29-3teow

FAMILY BOARDING SCHOOL FOR BOYS, AT Yonkers, New York; number limited to twenty. The Summer Term of the Locust Hill School will commence on Monday the 30th of April. G. W. FRANCIS, A M.
Yonkers, March, 1855. m29-4t$

PASSION WEEK—Just Published. Price One Dollar.
JERUSALEM AND ITS VICINITY—A series of FAMILIAR LECTURES on the Sacred Localities connected with the week before the Resurrection. By William H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.
CONTENTS.
Sunday before Easter—The Sacred Localities on the Mount of Olives, along the Road to Jerusalem.
Monday before Easter—The Sacred Localities on the Eastern side of Jerusalem.
Tuesday before Easter—The Sacred Localities within the Walls of Jerusalem.
Wednesday before Easter—The Sacred Localities on the Southern and Western sides of Jerusalem.
Thursday before Easter—The Sacred Localities of Mount Zion, and the Garden of Gethsemane.
Good Friday—The Sacred Localities on the Northern side of Jerusalem. The Temple Site and Mosque of Omer, and the Via Dalorosa.
Easter Even—The Sacred Localities within the Church of the Holy Sepulchre.
Sold by STANFORD & SWORDS, 637 Broadway, New York.
m29-3t

BROTHERHOOD OF THE PROTESTANT EPIScopal Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.
President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.
Second Vice President—WM. W. RUSSELL, 275 Pearl street.
Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.
Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.
The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.
Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PEWS TO RENT IN ST. JOHN'S CHAPEL.—NO. 91 in the center aisle, second in front of the chancel. Possession on or before first of May. Inquire at Trinity Church Office, 187 Fulton street, or 7 East Twenty-seventh street. Will be rented for one or more years. m22-tf

REPLATING.
HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

WANTS.

WANTED—A MAN TO TEACH ENGLISH, AND, if required, the elements of Latin and Greek, at Burlington College. He must be a Churchman; and a person intending to study for the Ministry, will enjoy especial advantages.
Apply, by letter, to Hobart Chetwood, A.M, Elizabethtown, New Jersey; with whom a personal interview can be had, at Stanford & Swords. 637 Broadway, between 12 and 2 o'clock on Monday, April 2; or at the Rev. Dr. Hooker's Bookstore, Philadelphia, on Monday, April 2, during the same hours.

WANTED—A MAN TO UNDERTAKE SUPERVISional work in a Church Institution. The oversight of the boys, during the hours of Study, of recreation, or in their dormitories, with, or without teaching, will be the duty of the person advertised for.
Apply, by letter, to Hobart Chetwood, A.M., Elizabethtown, New Jersey; with whom a personal interview can be had, at Stanford & Swords, 637 Broadway, between 12 and 2 o'clock, on Monday, April 2; or at the Rev. Dr. Hooker's Bookstore, Philadelphia, on Monday, April 9, during the same hours.

A TEACHER WANTED, TO TAKE THE ENGLISH classes, in a Boarding School for Boys. Apply to the Rev I. LEANDER TOWNSEND, Danbury, Conn. m22-tf

PUPILS WANTED.—A CLERGYMAN OF THE Church, in the vicinity of New York, is desirous of taking into his family a small select number of boys, under twelve years of age, to educate with his own children. Parents wishing information as to location, terms, &c., will please address "School," office of The Churchman. m22-6t$

WANTED, A SITUATION AS TEACHER IN THIS diocese, by a Theological Student, who has had experience in teaching the elementary branches—English and Classical.
Address J. V. S., White Plains, New York, or enquire at the office of The Churchman, and name, with satisfactory references and testimonials, will be given. m15-3t$

NEW YORK EMPLOYMENT OFFICE, 478 BROADway.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

THE NEW CARPET EMPORIUM, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand. 94 Bowery, (where he was burnt out.) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

PUBLICATIONS.

GRACE CHURCH.—THE ANTHEM COMPOSED by Signor Torrente for Mrs. Bodstein (late Julia Northall) and sung by her in Grace Church, on Christmas day, 1854, has just been published by C. BREUSING,
Importer of Foreign Music, 701 Broadway.

DR. SHERRILL'S HOMŒOPATHIC PRACTICE, for professional and individual use, published and for sale by WM. RADDE, 322 Broadway; also, by SMITH, 488 Broadway, New York, contains a complete and general system for prescribing, and his great plan of treating Epidemic Cholera, which has proved successful in several hundred cases, without scarcely a failure; pp. 430; price $1. m29-4t$

THE BEST BOOK OF LACONICS EXTANT.—THE World's Laconics; or, the Best Thoughts of the Best Authors, in Prose and Poetry, alphabetically arranged, with an introduction by W. B. SPRAGUE, D.D.
"Compiled, as it is, of the 'Best Thoughts of the Best Authors,' it is truly a cabinet of the most chaste, elegant, and finished germs of thought extant."—*Baptist Memorial.*
"Sifted from the chaff, the pure grain is here gathered into the granary, a choice collection, and well worthy of preservation."—*Newark Daily Advertiser.*
"It is those parts of unusual splendor which were written in the author's happy moments, which have been collected in these pages. They comprise some bright conception, some exquisite sentiment, some pithy saying on almost every subject within the range of ordinary thought."—*Hunt's Merchants' Magazine.*
"This is by far the best book of Laconics ever published."—*New London Daily Star.*
Published by M. W. DODD, Brick Church Chapel.
m29 3t

UHLEMANN'S SYRIAC GRAMMAR.—D. APPLETON & CO., 346 and 348 Broadway, publish on Monday, Uhlemann's Syriac Grammar, translated from the German, by Enoch Hutchinson, with a Course of Exercises in Syriac Grammar, and a Cristomathy and Brief Lexicon, prepared by the translator; 1 vol. 8vo., 367 pages; price $3 50. The following translation was undertaken in accordance with the suggestion of several literary friends, and in view of an increasing desire among American students to become acquainted with a language in which the earliest and best version of the New Testament is generally admitted to have been made, and which is essentially the language spoken by our Saviour.
The translation is followed by a Course of Exercises in Syriac Grammar, which, if carefully studied, will, it is believed, materially facilitate the progress of the learner in an accurate knowledge of the elements of the language.

LONDON BOOKS—ONE HUNDRED AND TWELVE Cases—Catalogues of which are now ready. Among the Books are the Parker Society Publications; Bishop Jewell's Works, 3 vols., royal 8vo., $3 75; Bishop Whitgift's Works, 3 vols., $3; Hooper's Early Writings; Ballinger's Sermons, 4 vols. in 3 vols, $3; Bradford, $1; Bayle, $1; Calfhill, $1; Coverdale, 2 vols, $2; Fulke's Defence, $1; Tyndall's Doctrinal Treatise—answer to Moore—and Exposition, 3 vols., $3; Whitaker, $1; The Zurich Letters, 2 vols., $2; Private Prayers, $1; Roger's Exposition, $1; Fulke, $1; Liturgies. $1; Cranmer Mis. Writings, $1 25; do. Lord's Supper, $1; Bacon's Catechism, $1 25; do. Early Writings, $1; do. Prayers, $1; Original Letters, 2 vols., $2; Select Poetry, 2 vols., $1; Norden's Piety, 50 cents.; Woolston's Christians' Manual, 50 cents; Dr. N. Lardner's Theological Works, 10 vols., cloth, $12 50: in the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith. He established a bulwark on the side of Truth which Infidelity has never presumed to attack. Lownd's Encyclopedia Britannica, with Supplement to 1824, 26 vols., $52; do. do., 26 vols., $27; do. do., $36; Churchill's Collection of Voyages and Travels, 6 vols., $10; Dodsley's Annual Register, 60 vols., $30; Boswell's Life of Johnson, 10 vols., $5 50; Valpy's Delphin Classics, 142 vols., fine copy, half cloth, $178, published at £142; Johnson's fine edition of the British Poets, 75 vols., calf, $37; Bouterwuk Spanish Literature, 50 cents; Hughe's continuation of Hume and Smollett's History of England to William IV.; the best and most authentic history yet published; 8 vols., cloth, $3; half calf, $5 50; Morris's Scripture Genealogy of every Family to the time of our Saviour, on 40 engraved plates, fol. 65 cents; Walker's Poetarum Latinorum, $3 50; Dodsley's Annual Register, 33 vols., $10: this work contains the early history of America, and the Revolution in 1774; Thier's French Consulate, $1 75; Edinburgh Review, 51 vols., $21; Quarterly Review, 31 vols., $12; London Illustrated News, various volumes, at $2; Leigh Richmond's Fathers of the English Church, extracts from, 90 cents each volume; Musee Royale, a subscriber's copy, 40 parts, proofs before the letter, $100; France and the French Revolution, from authentic Narratives, with Biography of Robespierre, 3 vols., $1 50; Gents' Magazine, from 1786 to 1830, 90 vols., $36; Philosophical Translations, abridged, 18 vols., $18; Encyclopedia Britannica, seventh edition, 21 vols., half Russia, $105; Edinburgh Review, 51 vols., half calf, $21; Quarterly Review, 31 vols., $12; a superior made fine Brussels Carpetbag, $2; Bowyer's splendid edition of Hume's England, numerous fine plates, 11 vols., fol. half calf, $33; Churchill's Collection of Voyages and Travels, with near three hundred plates, maps, &c., 6 vols., fol. cloth, $8; Philosophical Transactions, abridged, by Lowthrop Maston Eames, Jr., from 1700 to 1750, 10 vols., cloth, $5. For sale by
JORDAN & NORTON, Auctioneers, &c., 356 Broadway.

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